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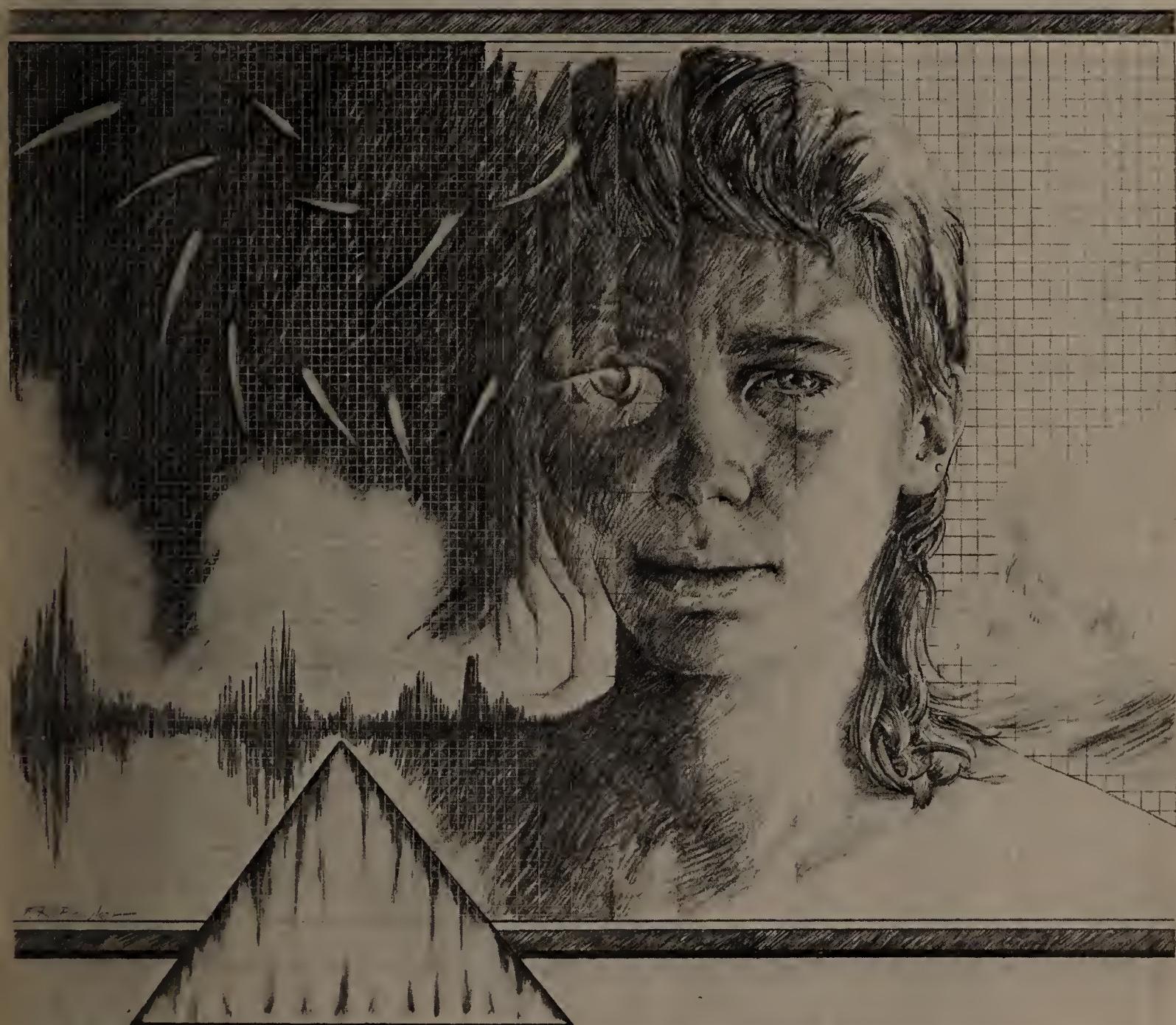
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December 11, 1982

Seeks \$1 Million and Reinstatement

Chris Madsen Sues Christian Science Church

By Jil Clark

BOSTON — An award-winning journalist who was fired from the *Christian Science Monitor* last winter when she told them she is a lesbian is suing them for 1 million dollars and seeking reinstatement to her job.

Chris Madsen, 31, who was dismissed after seven years at the *Monitor* because she refused to change her "views on homosexuality," is charging several officials at the world headquarters of the Church of Christ, Scientists with violation of privacy, defamation of character, bad faith termination of employment and failure to follow its own personnel procedures and by-laws as written by Mary Baker Eddy, the denomination's founder.

Named in the suit are the three trustees of the Christian Science Publishing Society; the five members of the board of directors of the church; Publishing Society Manager J. Anthony Periton; *Monitor* Editor Earl Foell; Special Sections Editor Curtis Sitomer; *Monitor* Business Manager Sandra Newville; Quality Control Editor and assistant to Roell, Pamela Marsh; Personnel Manager Warren Silvernail; Employment and Employee Relations Manager of the Church and Publishing Society Karen Gould; one unnamed Christian Scientist who circulated false and defamatory information about Madsen; and the church itself.

Madsen is the second gay person in the last month to turn to the courts for protection from and redress against employers who discriminate against lesbians and gay

News Commentary

March for Milk, Moscone: A Memory and a Tradition

By John Kyper

SAN FRANCISCO — In all ways it seemed the most appropriate thing to do — to join the now-annual march and rally commemorating the fourth anniversary of the assassinations of Mayor George Moscone and Supervisor Harvey Milk. The November 27, 1978 City Hall murders occurred just as I was about to move to San Francisco and the tragedy marked the beginning of my gradual but sure disillusionment with the city. Now, in November 1982, I am soon to leave the Bay Area. The event seemed to presage the closing of an era in my life.

On the night after the killings, 40,000 people walked the mile and a half down Market Street from Castro to City Hall for a rally, the route over which Milk had led marches in the past to protest referenda repealing gay rights ordinances in several cities. A year later, I joined maybe 25,000 in a commemorative trek that was already becoming a tradition. Since then, attendance has diminished dramatically as the murders begin to recede into history. In 1980 police harassed marchers, forcing them onto the sidewalk with their cruisers. The next year the rally was almost rained out, saved by the timely appearance of Holly Near, who sang to the audience.

This year's organizers, the Harvey Milk Archives and Scott Smith, Harvey's lover, had feared that the

men in Massachusetts, where neither common law nor statute prohibits such discrimination. Jim Ogan, a former executive at the church who was also fired last winter, recently filed a discrimination suit against his former employer.

In the absence of anti-discrimination laws protecting gay people, Madsen's attorney, Katherine Triantafillou, must prove that the Christian Scientists named in the suit violated existing city and state policies and statutes concerning employment contracts and trusts.

Triantafillou must also convince the court that the actions of the officials involved are subject to state law, notwithstanding the doctrine of separation of church and state. Toward this end, the suit points out that the defendants, as trustees of the church and of the Publishing Society, breached their fiduciary responsibilities when they failed, in firing Madsen, to follow personnel policies set forth by the church's founder, Mary Baker Eddy. If, in the view of the court, the defendants were acting in their role as trustees rather than as religious leaders when they fired Madsen, their breaking Eddy's by-laws will constitute a violation of due process and equal protection clauses of the state and federal constitutions, said Triantafillou.

According to the bylaws, Madsen should not have been required to respond to allegations made by an individual who refused to identify herself or himself. The identity of the alleged rumor monger was unknown to Madsen at the time she was coerced into countering the rumors.

Madsen is the second gay person in the last month to turn to the courts for protection from and redress against employers who discriminate against lesbians and gay

men in Massachusetts, where neither common law nor statute prohibits such discrimination. Jim Ogan, a former executive at the church who was also fired last winter, recently filed a discrimination suit against his former employer.

Madsen told reporters at a press conference on December 1 that although the publicity has been "overwhelming" at times, she is determined to make an issue of the firing "because when I was fired I realized I had an opportunity to try to further the rights of lesbians and gay men."

Triantafillou told reporters that "the general climate of fear [among church employees] after Chris was fired has had a chilling effect, not just on gay employees, but on anyone who might be living with a girl friend or boy

friend. . . Any church member or employee there who is 'spiritually imperfect' knows they are in danger of dismissal — and without the right to confront their accuser or the protection of [firing] procedures."

Madsen reiterated that she was a lesbian before she became a Christian Scientist and has never seen how the two are incompatible. "In fact it was a long time before I realized how [church officials] felt about homosexuality."

"I think this is an area in which Christian Science will eventually change its position, as it did with regard to blacks. The church had very racist stands at one time."

Nelson told *GCN* that the

Christian Science Church's view of lesbianism will not change.

Leaders of Christian denominations around the country are placing "ministry to lesbians and gays" on their agenda. Some are even issuing pro-lesbian, pro-gay statements. Why are Christian Scientists lagging behind?

"Because they are scared," said Madsen. "Church officials stuck their heads in the sand box a while back and won't draw back out to consider what homosexuality actually is, what it means to be a lesbian."

Madsen's ordeal began one year ago on December 14, when she was informed by her immediate super-

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SF Supervisors Approve 'Domestic Partners' Law

By David Morris

SAN FRANCISCO — This city's Board of Supervisors has approved a measure officially recognizing gay and lesbian relationships by mandating that "domestic partners" of city employees be treated equally with spouses.

Passed by a vote of eight to three at each of two separate readings, held on November 22 and 29, the measure affects bereavement leave, visiting rights at county hospitals and the city jail, equal consideration by the city housing authority and eligibility for the municipal workers' health insurance program. It applies to gay couples

and unmarried straight couples who are over the age of 18, who are not related by blood, who share "the common necessities of life," and who register with the city clerk as domestic partners. The ordinance requires that neither of the partners may have declared a different partner within the past six months.

"San Francisco is doing something extraordinarily significant," commented gay Supervisor Harry Britt, who introduced the legislation. "We are offering the world, which is having a difficult time dealing with changing realities, a startling definition which says that we should not make moral judgements when two human beings come to us and say they love one another."

Opponents of the ordinance claimed implementation of the health insurance provisions would be expensive for the city, a claim Supervisor Carol Ruth Silver called a "lavender herring" since dependents and domestic partners pay their own insurance premiums. In addition, the city clerk's office will charge a fee for registration of partners and another fee for official termination of the partnership.

Mayor Diane Feinstein has ten days after final passage of the ordinance to sign it into law, veto it or allow it to become law without her signature. As of *GCN* press time, she had not stated her intention.

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Apuzzo: 'Stay With Me'

By James C. Jackson

INDIANAPOLIS — "We are making history, as surely as any civil rights movement can. The legends walk among us now, today. Together, we have created a miracle," so said the National Gay Task Force's new executive director, Virginia Apuzzo, in her first public speaking engagement since accepting the controversial NGTF directorship on November 1.

Her appointment as the organization's executive director caps eight weeks of turmoil and dissension during which members of NGTF's board of directors rallied for the removal of their previous director, Lucia Valeska, and for her replacement by Apuzzo.

"I am absolutely committed. I will give you everything I have," Apuzzo told Midwesterners in

Indianapolis, noting that "my leadership depends largely on you."

Addressing a crowd of more than 100 at the November 6 anniversary celebration of a central Indiana Dignity chapter, Apuzzo urged lesbians and gay men to support her endeavors as the executive director of the nation's largest lesbian and gay rights organization. "Stay with me, give me a chance," she commented. "I am a political woman, a woman of faith. . . and I give you a commitment that I'll be there to talk back with you."

Apuzzo's appointment to the NGTF directorship follows the pressured resignation of Valeska, in what some Task Force board members allege to be an attempt at forging an alliance between their

organization and the Democratic Party. Herself a past member of the gay rights platform committee in the 1980 Democratic National Convention, Apuzzo denies that the Democratic Party has been involved with NGTF affairs and emphasizes her intent to "keep [NGTF's] political efforts bipartisan."

Apuzzo aims to "re-establish positive relationships with other gay groups," particularly the Gay Rights National Lobby. "I will not tolerate competition with GRNL," she said, noting that past relations between the two organizations have been "poor."

Apuzzo also clarified her plans to help NGTF "organize [the lesbian and gay movement] in a national context. . . As the

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News Notes

bare bun beach busts

SALT LAKE CITY — The discovery of a beach where scores of men sunbathe and have sex has shocked sheriff's deputies here, according to the *San Francisco Chronicle*.

Officials of the department have been happy to grant interviews on the subject of the beach, which they dub "Bare Bun Beach." Deputy David Bishop said the department discovered the beach when they chased a nude motorcycle rider who had been "buzzing tourists" at a nearby resort. "We followed him, and lo and behold Sodom and Gomorrah unfolded before my very eyes," recalls Bishop.

Bishop said that prior to the chase he had been aware that nude sunbathers frequented the beach, but "I always thought it was just sun worshippers. I had no idea this was going on."

The deputy said he found "a crowd of naked middle-age men at the beach, some watching others through field glasses as they lounged in the sun, some engaging in homosexual acts on the beach."

Deputies have been handing out citations and occasionally arresting men on felony sodomy charges on the beach, reports *Chicago Gay Life*.

call him a fascist

STOCKHOLM — The International Gay Association is urging its members to write letters of protest to high officials in the Austrian government concerning its treatment of a gay man who spent 27 months in a Nazi concentration camp during World War II.

Alfred Dubsky, who was sentenced to two years' imprisonment for homosexual acts shortly after the Nazi occupation of Austria, was not released when his term expired in 1943. Instead, because of a Nazi decree stipulating that prison terms cannot officially be served during wartime, he was transferred to a concentration camp, where he was detained until 1945.

Earlier this year, when Dubsky applied for his work pension, he was told by officials at the local pension agency that the time he served in prison would not be counted toward his pension. Dubsky argued that at least the time he spent in the Nazi camp should be counted, since this prison stint was not ordered by the Austrian government. The officials countered by pointing out that Dubsky's "crime" under the Nazi regime would also have been considered criminal under the Austrian laws of that time.

IGA members have called the decision "shocking and disgraceful" and have called on all concerned lesbians and gay men to write letters to the Austrian Minister of Social Affairs, Alfred Dallinger, who supervised the decision to cut Dubsky's pension. "Don't be polite," urges the IGA. "Call him [Dallinger] a fascist!"

Dallinger's address is Stubenring 1, A-1010, Vienna, Austria. Copies of letters should be sent to local Austrian ambassadors as well as to the Chancellor of Austria, Dr. Bruno Kreisky.

catholic dykes meet

BANGOR, PA — The first conference for Catholic lesbians in the history of Catholicism was held here last month.

The meeting was attended by 110 women from the northeastern and east-coast states, from states as far south and west as Texas, as well as from Canada and Argentina.

Among the conference participants were many current and former members of religious communities.

Sister Theresa Kane, who is currently president of the 4,500 member Congregation of the Sisters of Mercy of the Union and formerly president of the Leadership Conference of Women Religious, gave the keynote address, "Women in the Church." Sister Kane is known for her controversial remarks to Pope John Paul II during his 1979 visit to the US; Kane told him he must open all ministries of the Church, including the priesthood, to women.

The conference was endorsed by New Ways Ministry of Mt. Rainier, Maryland, Sisters in Gay Ministry Associated (SIGMA), the National Assembly of Women Religious (NAWR), the National Coalition of American Nuns (NCAN) and several Dignity chapters.

reaction brings progress

WASHINGTON, DC — As a result of the 1982 elections, feminists will be better represented in the federal and local governments, according to an analysis by the National Organization for Women.

The NOW Political Action Committee supported 109 candidates during the general elections; 61 percent of those candidates were elected. In Congress, proponents of women's rights gained 21 seats, although the number of women remained the same, primarily due to the fact that only 5.8 percent of the congressional candidates supported by NOW/PAC were women. New women's rights supporters in the 98th Congress include Democrats Barbara Boxer of California, Marcy Kaptur of Ohio, Katie Hall of Indiana and Republican Nancy Johnson of Connecticut.

Although Harriett Woods, a Missouri state senator, failed to topple incumbent Senator Danforth, who outspent Woods three-to-one, "the narrow margin in itself was a victory, considering she was given no chance in the primary and came within two percent of winning the election," says Kathy Bonk at NOW's press office.

During ERA Countdown Campaigns in the targeted states of Florida, Illinois and North Carolina, NOW members pledged, "We will remember in November." The election results show that voters did, according to Bonk.

In Florida, where the ERA was defeated by a 23 to 17 vote in the Senate, record numbers of female candidates ran for elected positions. Twenty women filed for senate seats, fourteen went on to the general election and nine won. Eight of these women are pro-ERA. Also, of the 23 senators who voted against the ERA, ten will not be returning and eight were replaced with pro-ERA senators. Nine women will sit in the Florida senate this term — that's more than double the number last year.

As a result of the election in Illinois, there are now 36 pro-ERA legislators in the Senate and 75 in the House, notes Bonk. "These gains are enough votes to meet even the three-fifths voting requirement of the Illinois legislature." The number of women in the Senate nearly doubled, jumping from four to seven, six of which are pro-ERA senators. The House switched from a Republican majority to a Democratic majority. Bonk says this shift is due at least in part to the work of NOW members, who had targeted the Republicans for blocking passage of majority rule legislation which would have assured ratification of the ERA there.

"The extremely close race between [incumbent Governor] Thompson and challenger Adlai Stevenson is in part due to feminist groups organizing the women's rights vote against the Thompson — Ryan ticket, which was endorsed by Phyllis Schlafly," says Bonk, noting that Thompson won his first gubernatorial race by over one million votes and the 1978 contest by a 600,000 vote margin.

In North Carolina, says Bonk, "Jesse Helms' Congressional Club" lost in all the congressional races they entered, while candidates supported by NOW PAC won in "several significant races."

the body electric recharges

SAN FRANCISCO — Members of the Body Electric, a gay men's anti-nuclear affinity group, are currently planning their long-range strategy for fighting nukes and they are urging other interested gay men to join them.

Projects of the year-old group have included a "Hall of Shame" tour of war contractors in this city's financial district, participation in the June 21 Livermore Blockade and help in mobilizing gay support for California's Proposition 12, the Bilateral Nuclear Freeze. Possible projects for the near future include leafleting, demonstrating, holding public forums and other actions.

For information, Call Wiley: (415) 839-5679, or Bob: (415) 526-9529, or write Body Electric, PO Box 2803, San Francisco, CA 94126.

abortionist's abductors held

SPRINGFIELD, IL — Federal magistrates in Illinois and Texas have ordered million-dollar cash bonds for two of three Texans charged with federal extortion in the "Army of God" abduction of an Illinois abortion clinic owner and his spouse.

Dr. Hector Zevallos and Rosalie Jean Zevallos were kidnapped from their posh Edwardsville home last August and released unharmed eight days later. Zevallos, 53, runs the Hope Clinic for Women in Granite City and owns the building that houses another clinic in Shreveport, La.

Wayne Moore, 18, was brought before Magistrate Charles Evans in Springfield while his 20-year-old brother Matthew went before Magistrate Frank Waltermire in Houston.

The Moores, both formerly of New Caney, Texas, and a third man, Don Anderson, 42, of Pearland, Texas, as members of the "Army of God," are waging a battle against abortion. All three are charged with obstructing the business of abortion clinics owned by Zevallos.

kept on hold

NEW YORK — The governing board of the National Council of Churches voted last month to extend for one year its eligibility study of the Metropolitan Community Church (MCC) instead of voting on the church's eligibility.

The extension was approved after several board members expressed displeasure with the current study, reports the *New York Native*. "A lot of people were really uncomfortable with the process as it was going on," said Michael Van Hoy of the membership committee. Originally, the 32 denominations of the Council were directed to study only the theological implications of MCC's potential membership. Some board members were dissatisfied with the study because it did not call for any organized effort to talk with MCC representatives. The extended study provides for actual discussion between the MCC and the governing board.

"The problem is not our existence as a church, but the council churches' homophobia," said MCC spokesperson Adam DeBaugh. "If they deal with us, they have to go home and deal with gay men and lesbians in their own congregations. They're wondering, 'What am I going to say to the gay Christians I've kept in the closet?' And they're scared."

In an attempt to force council members into more contact with the MCC, DeBaugh and eight other members attended the November governing board meeting. DeBaugh told the *Native* that a high point of the conference occurred when Paul Vandenberg of the United Methodist Church took the microphone and opened his statement by saying, "As a member of the gay community. . . ."

DeBaugh described the incident as "incredible" and "real hopeful." But several conference delegates have warned those favoring the inclusion of the MCC not to be too optimistic; even if the MCC passes the extension, two-thirds of the governing board must vote in favor of extension, two-thirds of the governing board must vote in favor of eligibility and then the membership must do the same.

Nevertheless, DeBaugh believes the extension bodes well for lesbian and gay male Christians because ". . . the main reason for our [MCC's] application is not to become a member of the Council—we want that—but to create dialogue, and for these people to meet gay and lesbian Christians. So in extending the process, we're getting what we want without becoming a member yet."

act against aids

BOSTON — As an outgrowth of two public forums on AIDS (Acquired Immune Deficiency Syndrome) held at the Fenway Community Health Center, a group is forming "to do outreach and education around this complex social/medical/psychological issue," say the groups' organizers.

All interested persons are welcome to attend the first "Action Committee" meeting to be held on Friday, December 10 at 7pm at the Fenway Center, 16 Haviland Street, near the Auditorium subway stop.

For more information call Jim or Rhonda at (617) 267-7573.

News Notes compiled this week by Jill Clark

Madsen

Continued from page 1

visor, Marsh, that a rumor was circulating that Madsen had "asked a manager's wife to a lesbian meeting" and that Madsen was herself a lesbian. Madsen denied the first allegation and replied to the second, "Because we are friends, I will tell you, yes."

Marsh reported this to Foell. In the next few days, numerous meetings were held in which these

rumors and others were discussed. Madsen was present at only some of the meetings.

On December 18, Madsen met with Periton and asked him for the name of her accuser. Periton responded by restating the rumors that she had attempted to "entice" the wife of a manager into a "lesbian relationship," that she had attended gay rights meetings and that she is gay.

Madsen stated emphatically that she would not discuss her private life without adherence to the bylaws, but when Periton continued to interrogate her, she reluctantly complied, denying the "manager's wife" rumor and answering his question about her sexual preference truthfully. Periton concluded the one-and-a-half hour confrontation with, "Thank you for your honesty,"

and added that he needed time to think the matter over.

One week and many meetings later, Gould called Madsen to her office to tell her that "the accusations were not critical but once you admitted to being gay it became a personnel problem," Madsen recalls. Gould also told Madsen she could not reveal the identity of her accuser because the information was "confidential."

Gould fired Madsen on January 4 with no notice.

Just prior to the firing, Periton told Madsen she is "evil and immoral" and board member Jean Hebenstreit later called her an "adulterer."

Donations to help with legal costs are welcome at Madsen Legal Fund, Box 314, New Town Post Office Branch, Boston, MA 02258.

Middlesex DA-Elect Promises New Priorities

By Larry Goldsmith

CAMBRIDGE, MA — Among the major changes made in last November's election was the end of the 23-year reign of Middlesex County District Attorney John J. Droney. Cambridge resident Scott Harshbarger, a former chief counsel for the state Ethics Commission who ran unsuccessfully against Droney in 1978, won a landslide victory this time around and begins his new job as chief prosecutor of Massachusetts' largest county on January 5.

A portion of the mandate which put Harshbarger in office reflected a concern over the health of the 71-year-old Droney, who is afflicted with a neurological disorder that has left him unable to speak, walk or appear in public for six years. But Harshbarger, who was 15 years old when Droney was first elected, also attributes his victory to a proposed set of fundamental changes he plans to bring to the district attorney's office.

Harshbarger has drawn up an "action plan" which defines several major priorities for the new administration. These include: "swift and certain punishment" for violent and serious repeat offenders with trials held within 60 days of the alleged offense; programs to improve the juvenile justice system; coordination of effort with police depart-

functioning. The basic changes I intend to make are first to insure that everyone in that office is hired on the basis of merits, on the basis of expertise and experience and not on the basis of politics, patronage or any other kind of factor that is irrelevant to the quality of their professional performance. Having done that, I intend to have some major priority focuses. And I intend to be a very visible district attorney personally because I believe firmly that the success of my campaign to date and the success of anyone serving these offices is that you be responsible and responsive to the people the system is designed to serve—citizens, neighborhood groups, communities of this county—not to serve primarily the interests of judges and lawyers and people in the court system.

Now how I'm going to do it is the second point. I have total control over the hiring and firing process in that office. That is somewhat different from most state bureaucracies. I will probably rehire many of the people who are in that office because they're good attorneys, but the very fact that I have the ability to hire and fire gives me an immediate ability to implement my policies. I did not get elected to continue the status quo. And that is not to be critical of what District Attorney Droney has done. He has

realistic process at work in our society and it's real hard to totally undermine that, argue against it. But on the other side, within the other ages you described, it's more the category of the cases we talked about before.

"I would meet with representatives of the gay community, gay attorneys or attorneys representing the gay community's interests, on a periodic, regular basis."

Historically, we've changed from time to time in that whole theory [of ages of consent]. I guess I don't have a lot of strong views about that. What I do have a lot of strong views about are whether people who engage in certain kinds of conduct that essentially are of no harm to other people not become either the target of or some symbolic use of the criminal process that plays upon that thing because it attracts a great deal of public focus. Or that we do not waste the time and effort and energy and resources that we have to deal with real crime on some of these other kinds of



served nobly and decently for 23 years in this county. I may disagree with him philosophically on a number of different things, but in terms of his record for integrity and decency and honesty I don't think that there's ever been any question about that. That I intend to build on, that I intend to continue. But I also believe that I was elected based on what I said I was going to do and that is to effect some fundamental changes in the way that place has been run.

GCN: One of the most specific and often-heard complaints of gay men in Middlesex County is about the kind of arrests that take place in the Cambridge Bird Sanctuary, arrests usually by MDC [Metropolitan District Commission] police, made not on the basis of civilian complaints but seemingly on their own initiative. These are arrests of gay men on felony public sex charges, usually involving consensual sex between adults in fairly secluded places. Is that the sort of case you would prosecute?

SH: Let me try to be tactful about it. I intend to exercise a great deal of control on the cases that are brought into the criminal justice system and how much time and energy are devoted to them. Whatever my personal views may be about a variety of kinds of victimless crimes, the fact is that today, that is not the kind of crime that is affecting people's lives and preventing people from walking the streets in safety. I simply think that because we have limited resources we ought to devote ourselves to serious crime and focus on that.

GCN: Another major issue is the age of consent laws in Massachusetts and how they are interpreted and enforced. Right now, for example, a 23-year-old can be charged with a felony for having consensual sex with a 17-year-old.

SH: I understand the general public policy about establishing certain ages and that's been historical, whether it's been 16 or 18 or whatever it's been from time to time. There's the idea that there are simply certain ages where people just aren't going to be permitted—there's a pat-



situations that are really questions more of morality than of public protection and to which the criminal law really has very little application.

GCN: Would you agree to meet with a group of lesbian and gay attorneys to discuss these kinds of issues?

SH: Absolutely. The major problem we have is a lack of access and opportunity to discuss a variety of different kinds of problems. That is one thing I fundamentally intend to change because I think it is a useful concept for a public official to be responsive and accessible, so people who have legitimate concerns can air them. But secondly, you always learn, you try to avoid being isolated. Not just on an *ad hoc* basis or on request. I would meet with representatives of the gay community, gay attorneys or attorneys representing the gay community's interests on a periodic regular basis.

GCN: What is your position on the death penalty [which was restored by voters in the November election]?

SH: My position is that if I were district attorney and there were a constitutional death penalty statute in Massachusetts I would as district attorney be bound to enforce and uphold that penalty and I would do so in a fair and uniform manner in all appropriate cases. Personally, as the son of a minister, I'm opposed to capital punishment, and as someone who has been in the criminal justice system for fourteen years I think the issue is at best symbolic and at worst it's being sold in a highly deceptive manner to people who are legitimately concerned about the problems of crime and are frustrated by the failure of our system to deal with some major public protection issues. The history of a punishment as ultimate as the death penalty has been one of inequitable and discriminatory application. That tends to have even a greater weight with me. The fact is that there has not been a person of wealth who has or ever will be executed in this country, and I think that's a very serious problem.



ments in the 54 cities and towns of Middlesex County; and establishment of a public protection bureau to investigate and prosecute political corruption and so-called "white collar crime."

GCN met with Harshbarger in October, three weeks before the general election, to discuss his campaign and views on issues of concern to lesbians and gay men in Cambridge, Somerville, Arlington, Belmont, Waltham,

"Whatever my personal views may be about a variety of kinds of victimless crime, the fact is that today, that is not the kind of crime that is affecting people's lives and preventing people from walking the streets in safety."

Watertown and the other 48 towns in Middlesex County. What follows is an edited excerpt from that half-hour interview.

Gay Community News: You're running for an office which has been held by an incumbent for 23 years. The incumbent has become almost as much of an institution in that office as the office itself. What sort of changes do you see making in that office and how do you expect to go about making those changes in an office which has become so well-entrenched?

Scott Harshbarger: I do see my candidacy as being an effort to effect a fundamental change in the way that office is run and in fact in the way the criminal justice system is

Memory

Continued from page 1

amen" and "We are a gentle, angry people." Candles, including at least one menorah, appeared in windows of some of the houses along the route and someone blew a ram's horn from the balcony. Several members of the Sisters of Perpetual Indulgence combined pagan imagery with the Christian, wearing animal skulls atop their habits.

Appropriately for the occasion, speeches were kept mercifully short. Scott Smith spoke of his relationship with Harvey in lauding the Board of Supervisors' recent decision to grant spousal benefits to unmarried lovers. Milk's successor, Harry Britt, typically rambled a little in a sometimes ministerial style while sprinkles began to fall threateningly. His reference to the recent voter approval of a civilian-police review board brought cheers of approval and three policemen on the balcony above the city hall

steps looked down on us nervously.

The ecclesiastically robed Choral Majority put on the best performance of the evening, singing their political satires on several popular hymns and patriotic anthems:

"Were you there when they

murdered Harvey Milk?

Sometimes it causes me to

tremble, tremble, tremble. . .

Were you there when our fury

filled the night? . . .

We'll be there when they set the

killer free!"

(Copyright 1981 by the Choral Majority)

References to the May 1979 riot after a jury had found murderer Dan White guilty of only a reduced charge of manslaughter were most enthusiastically received, especially their version of "America the Beautiful":

"Oh beautiful, for crimson skies, for squad cars bright with flame,

For purple anger in the streets and Mayor What's-her-name."

(Copyright 1981 by the Choral Majority)

The five-member group provided a sort of benediction to this event that has become perhaps the

most original gay religious observance yet devised. A few minutes later, as people were beginning to leave and were placing their candles in the already time-honored tradition on the statue of Abraham Lincoln, they and a few

others sang the irreverent parody, "I'm dreaming of Dan White's Christmas."

Hanging out with friends as the crowd gradually dispersed into the night, I felt fulfilled by the ritual I had just participated in.

Apuzzo

Continued from page 1

Task Force nears its tenth anniversary, we need to understand that the gay community has changed dramatically in that decade. It is now time to formulate a new agenda that considers all the colors of the spectrum of the gay community." She urged lesbians and gay men to hold her accountable to that new agenda.

"I hope it will be the tenor of my work to be there when I'm needed, to work with local leadership across the nation in a manner that won't preclude local agendas,"

she said.

Violent crime against lesbians and gays has increased in the past year, Apuzzo also noted, and in response NGTF has organized a project to document, publicize and combat anti-gay violence. The NGTF Violence Project will be a cooperative effort with local groups that have implemented their own strategies against violence, ranging from street patrols to anti-violence hotlines, to facilitate the formation of other such groups across the nation.

"Being lesbian or gay is a life-threatening situation in this

country," Apuzzo comments, "so we are asking victims of violence to let us know. Let us not be invisible to each other."

To that end, NGTF has established a toll-free CRISLINE number to correlate accounts of anti-gay violence and to disseminate useful information. CRISLINE is open weekdays from Noon to 6:00pm EST, and is staffed by volunteers who have undergone "hotline training." The toll-free number is 800-221-7044, and in New York State, (212) 807-6016.

Susan Fleischmann

ADVERTISEMENT

An open letter to the gay community on hepatitis B

Hepatitis B, a serious disease, may be sexually transmitted
 Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

The hepatitis B virus can be passed on by contact with contaminated body fluids
 such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

Hepatitis B may lead to even more serious complications
 For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

Now this serious sexually transmitted disease is usually preventable by vaccination with the new hepatitis B vaccine

After more than a decade of research and development, a new vaccine is available for prevention, *not treatment*, of hepatitis B. In clinical studies, the vaccine was highly effective in preventing hepatitis B infection and was generally well tolerated. No serious adverse reactions occurred in these studies.

The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

For more information about hepatitis B and the vaccine to prevent it, contact your doctor, clinic, or the American Liver Foundation. 998 Pompton Avenue, Cedar Grove, NJ 07009 (201) 857-2626.

This message is brought to you as a public service by
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Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.

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Theater Mortality and Metaphysics

This Mortal Coil By William Kramer. Directed by E. Alan Zeigler. Set, costumes, graphics by Richard Petit. Music by Peter Melnick. With Robert Mitchell, Eileen Sullivan, David Hadley, Ron Buda, Joseph Whelan, Oscar Koch, Steve Turner, Robert Church. At the Theater Loft, 811 Boylston St., Boston. Through December 18.

By Michael Bronski

With *This Mortal Coil* director Edgar Zeigler and the TheaterLoft have created a deftly woven tapestry depicting the lively lives and dreadful downfalls of Joan of Arc and her companion-in-arms-and-love Gilles deRais. Written by William Kramer *This Mortal Coil* retells the well-known story of the Maid of Orleans (who was burned as a witch and then proclaimed a saint) in conjunction with the little known saga of deRais, a devout Christian who dabbled in a necromancy and was killed by the Inquisition for crimes of heresy and the murders of hundreds of young boys. But Kramer has written

more than just a historical pageant and has tried to show what would drive a peasant girl to lead the armies of France and a religious, intelligent nobleman to the wholesale killing of children.

The figures of Joan and Gilles appear throughout literature; both have always been empty canvases for what ever *zeitgeist* happened to be floating about the paintbrush at the moment. Joan has always been the slightly sentimentalized waif/saint/innocent — Shaw's *St. Joan*, Anouilh's *The Lark*; Gilles has had the dubious distinction of being transformed from a murderer of children to the infamous fairytale *Bluebeard*, a murderer of wives. (Such is the exchange in the currency of sin.) Kramer has radically altered these images (which is good) and has attempted to see, and understand, them in a new light (which, though original, seems a bit muddled at times.)

Kramer's Joan (Eileen Sullivan) is a valiant peasant who hates the fact that most men refuse, because of her sex, to take her seriously.



Homosexual and heretic: Gilles de Rais (left) played by Robert Mitchell, with renegade priest Prelati, Joseph Whelan.

She is also headstrong and naively ambitious, desiring to believe her voices come from God and that she has a "divine right" to do everything her own way. She is half in love with Gilles and he returns that love even though he is primarily a lover of boys. After Joan's death Gilles becomes obsessed with her and with the help of the renegade priest Prelati — sort of a mixture between Sven-gali and Rasputin with some

Continued on page 13



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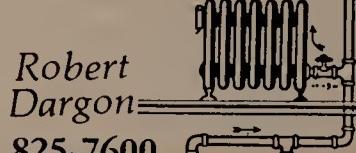
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A Woman's Own The Joys of Community or Holiday-itis Strikes Back

By Andrea Loewenstein

Last Week, in our first episode, Ida Littleneck, a thirty-year member of A Woman's Own Health Spa, shared her poetic talents with the other members. Not cheered was Claire Englehamburger a high school English teacher with a broken heart, whose discomfort was increased by an encounter with Marcie Linguini, one of her students, who, on the contrary, was more than pleased to encounter her teacher in the buff. All characters in this and other episodes are fictional and any resemblance to present day reality is

purely coincidental. The author reminds you to send her suggestions as to plot and character, care of GCN. Remember — this is YOUR soap opera!

Chapter Two

A Thanksgiving Poem — by Ida Littleneck

We thank Thee Lord for the best club yet!
a pool to swim in, a sauna to sweat,
and the best bunch of girls from far or near
All full of that Thanks-giving cheer.
Well, Pilgrim ladies, you've come a long way

To Woman's Own—right here today

"Vomit!" commented Claire Englehamburger to her friend, Lillian Beagle, as they breaststroked wanly down the greasy pool. "Will nothing ever be good in the world again?" For lately it had seemed to Claire that in the

great swimming pool of life, she would be forever doomed to tread the slow lanes. Back and forth, forth and back, in this endless treadle. How far she felt from the psychic energetics exhibited by a pair of youngsters in the fast lane whose gleaming chlorine-polished nipples gracefully nipped the air as they rose and fell in the gypsy-

moth caterpillar stroke!

"The world will feel happy again," reassured Lillian serenely. "The holidays will be over, and the chains will fall from your heart, you'll see!"

"Lili, speaking of chains, look at the woman in the next lane over!" Claire forgot her own

Continued on page 12

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THE GAY GUY'S GUIDE

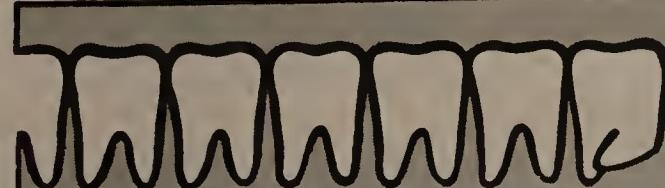
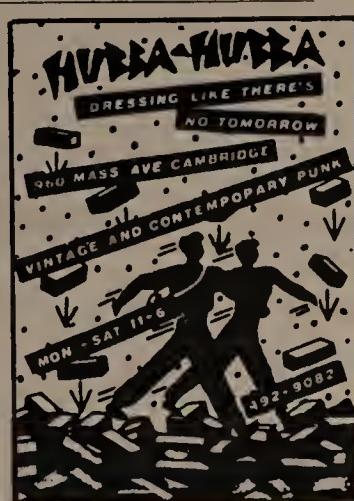
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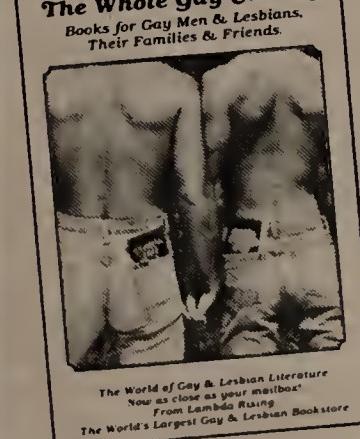
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GAYS AND EPILEPSY: THE DOUBLE CLOSET

By Maida Tichen

Lesbians and gay men have all experienced "the closet syndrome." We know how our need to be in or out of the closet affects our lives at every moment. I was curious about lesbians and gay men who live in an additional closet because they have a hidden disability. Hidden disabilities are those which usually can not be seen, such as joint problems, chronic illness, or epilepsy. I decided to find out more about people who have epilepsy, not only because it is usually hidden, but also because it is highly stigmatized in our culture. In doing this article, I discovered that learning how "closets" affect another category of people can help gay people to understand more about how closets affect their own lives. I was also gratified to find that gay liberation may be having an effect on people with epilepsy.

I spoke to four people who have epilepsy, and are gay. I also spoke with some gay health/social service professionals who have worked in various capacities with people who have epilepsy. Because they are critical of the disability establishment, they asked not to be identified or quoted. They helped me to see many interesting parallels between these two very stigmatized conditions, and it was their desire for the lesbian and gay community to be more supportive of its members who have epilepsy that spurred me to do this article.

"I'm more willing to come out as having epilepsy than as being gay. It's easier, but it's still a bitch to come out with epilepsy. But it's harder for sure to come out as gay."

Having Epilepsy and Being Gay

Veneita Porter is 23 years old, and grew up in Roxbury. She told me that she felt isolated as a child, because of the epilepsy. Now she says, "I'm not sure how it is linked up together — being queer and having a seizure disorder (another term for epilepsy). It's easier for me to be both together, because I feel it's just another thing on top of the list that makes me different . . . I think if you have any kind of disability, it makes you more aware of what goes on about you, and knowing that you are gay may be part of this awareness."

John is 46 and from Boston's Portuguese community. He was diagnosed as having epilepsy after a car accident six years ago. He told me, "Most people don't accept the fact that you're gay. But epilepsy, they do. I don't hide the epilepsy at all, but I do hide that I'm gay to some people, so I don't hurt them. If it came out that I was strictly gay, they'd have to ask themselves why they were hanging around me. But I don't feel that way about telling them I have epilepsy."

Philip Joseph De Angelo comes from a suburb of Boston and is 22 years old. He has been on medication for epilepsy since he was eleven years old, an expense which has cost his parents as much as \$2000 a year. "I think my parents feel that my having epilepsy has been harder on them because of the cost of medication. My father is old school and traditional, and when the doctor wanted me to see a psychiatrist for epilepsy, he wouldn't allow it. But when he found out I was gay, he wanted me to see a psychiatrist."

Bob, 27, is unemployed as are many people with epilepsy, due to blatant discrimination. Bob told me, "I didn't hide my epilepsy at first, but recently I've realized. You try to be liberal, but after a while you do build a kind of closet for yourself. I'm more willing to come out as having epilepsy than as being gay. It's easier, but it's still a bitch to come out with epilepsy. But it's harder for sure to come out as gay." Bob feels that most people have less prejudice about epilepsy than about gayness, and that it is easier to change their minds about the former.

in an average city. Although some people with epilepsy were hired as a result of the campaign, and were seen as working out well in their jobs, employers were still unwilling to hire more people with epilepsy.⁽¹⁾ People with epilepsy have no legal protection against job discrimination except in federally-funded jobs and in some states and cities. Studies show that people with epilepsy face greater job discrimination than several other categories of people with disabilities. They may have to hide their epilepsy to obtain a job, and later may be fired when the employer finds out.

Lesbian/Gay Community and Epilepsy

How does the lesbian/gay community deal with people who have epilepsy? The people I spoke to had a variety of experiences. One man told me that he had often been rejected: "I have to take my medicine at certain times, and when some men see that, that's the end of the night. They see how handsome I am, but even if we're already in their bedroom, they say 'Sorry, you won't work out.' I'm afraid that if I try to hide the medicine, they'll think I'm a drug addict. Besides, I'm an honest person and I'm not going to make up something. When you like me, you have to accept me and everything that goes with it."

John says he has never been rejected, sexually or otherwise, because of epilepsy. "It doesn't bother me to come out as an epileptic to gay men. If we've shared that we are gay, then certainly I can share that I have epilepsy as well." When I told John that another man who has epilepsy had reported that he was rejected because of it, John replied, "Maybe I have been lucky, and never met people who would treat me like that. The gay community is not homogenous, so I can't generalize. But I do think that people who are themselves oppressed should be more aware of the oppressions around them."

Veneita told me that reactions in the women's community seemed to be tied to the political values of the community. One night she had a seizure and passed out in a Boston women's bar. "People were good about it, but I felt this tension, like they were thinking, 'she's not perfect.' I felt a lot of condescension. There's so much pressure in the community to be drug-free, so having to take medication can be embarrassing. There's a pressure to feel that drugs are patriarchal medicine to keep you under wraps. For some people I think it is, but others couldn't survive without it. In the women's community, you can have a hard time being perfect and brilliant and being treated well. A lot of women who have seizure disorders don't tell anyone but their lovers. And I think they have every right to be apprehensive. It's not something that other people are used to dealing with. It's something gay women don't know about, and don't know what to think about it."

Veneita, who is black, told me that the reaction to her seizures has been different in the black community. "I never have had trouble with black folks. They'll say, 'she's having a fit,' and sit and hold your hand. Culturally and historically, African and Caribbean cultures think of people who have seizures as special, not as weird. Of course, with American blacks, it depends more on the individual."

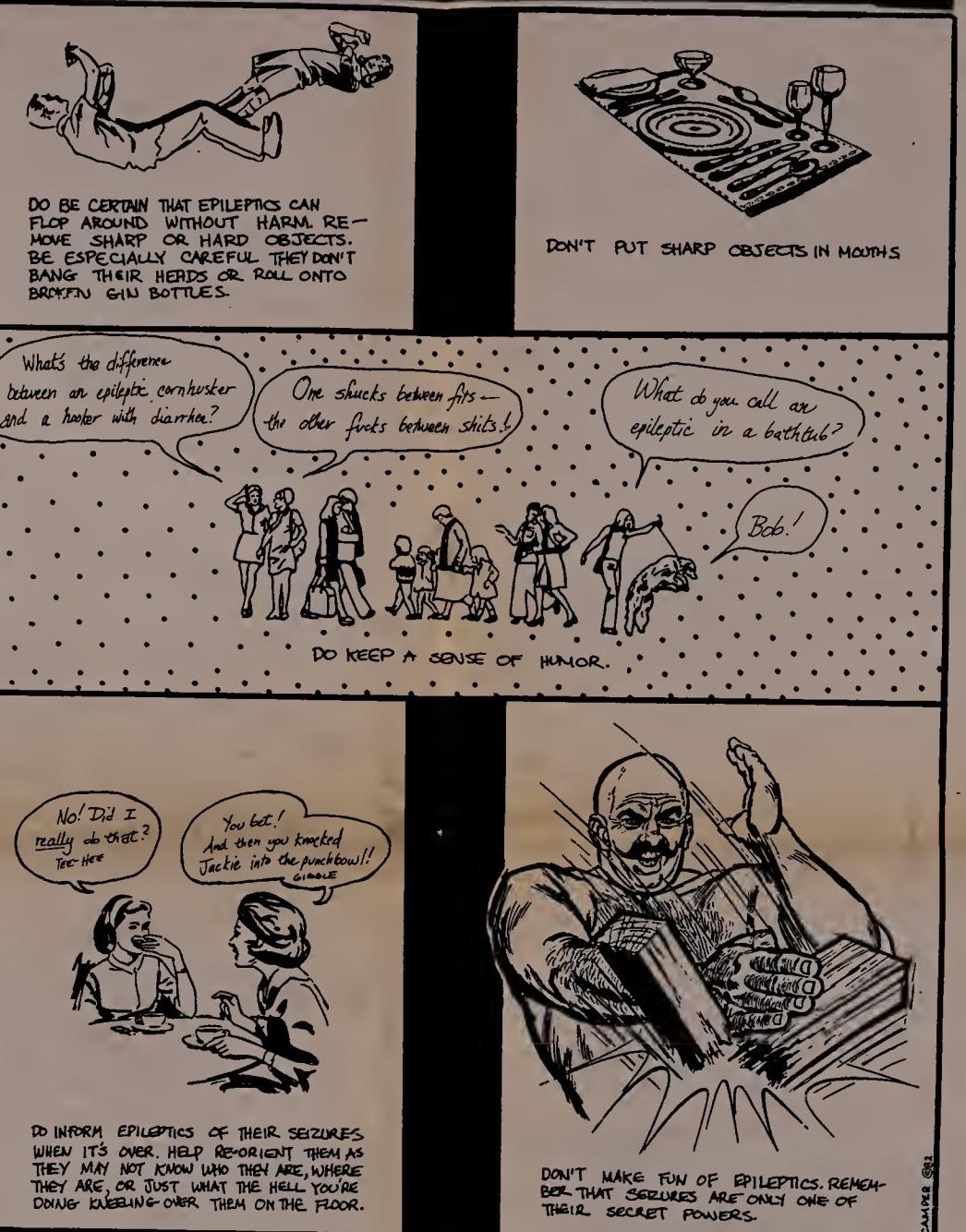
In addition to the fears and misinformation that lesbians and gay men have about epilepsy, people with epilepsy must deal with the fears and misinformation about gayness among the social and health care workers they see. Available services may make no provision for them to feel comfortable about their sexuality when they receive care.

Similarities between Epilepsy and Gayness

There are interesting similarities between epilepsy and gayness, particularly in terms of their being stigmatized conditions. For example, the straight epilepsy establishment wants to emphasize that it is a medical condition, instead of recognizing that people with epilepsy also form a stigmatized, oppressed group. Many physicians have been trying to get rid of the word "epilepsy," replacing it with "seizure disorder" or neurological condition.⁽²⁾ But some people with epilepsy are positively proclaiming that they are "epileptics, much as lesbians and gay men have used the terms "dyke" and "faggot."

The way epilepsy has been seen historically, throughout various cultures, is very similar to how gay people have been seen.⁽²⁾ There have been two predominant attitudes: people with epilepsy are seen as either "evil" or "sacred." Just as many cultures have seen lesbians as dangerous witches, or gay men as possessed, people with epilepsy have also been viewed as inhabited by

SO YOU'RE HAVING A SEIZURE HELPFUL HINTS FOR EPILEPTICS AND THEIR PALS



Facts About Epilepsy

Epilepsy is a disorder of the central nervous system. It is not contagious or a mental illness, and it is hereditary only in limited cases. The causes are often unknown, but may be related to birth defects, head injuries, poison, poor nutrition, and certain diseases. There are various forms of behavior that occur during seizures. Epilepsy cannot be cured at this time, but it can usually be controlled through drugs, and, rarely, surgery or diet. The drugs may have undesirable side effects.

Although attitudes toward people with epilepsy are improving, surveys still show that many employers are opposed to hiring people with epilepsy, despite all attempts to change this attitude. One experiment, which I believe has great relevance to gay people, attempted to change employer attitudes through a massive educational effort

secure closet for people with epilepsy. The good, consistent medical care and medication that can prevent most seizures is expensive. Rich people are more able to hide.

People with epilepsy may also have less motivation to come out than gay people at this time, for there may seem to be less to come out to. As explained in a very interesting article by Schneider and Conrad (3), one only leaves the closet if there is a new and more desirable identity to take up. Our society, while it may have what it claims are "rational" and "scientific" explanations for epilepsy, clearly does not value epileptic behavior, nor does it give people who have epilepsy any reason to feel safe or otherwise good about coming out. Schneider and Conrad cite Erving Goffman in saying that to come out requires "a significant redefinition of the self." For example, many gay people only came out after the Stonewall Riots gave us a new image as people who fight back and claim their human and legal rights. Although people with epilepsy may be able to reject the bulk of most definitions of themselves, they may still feel that the contemporary view of them as "sick" or "disabled" is not desirable. The redefinition and use of the term "differently abled" by many people is part of a larger redefinition of self that may encourage more people to come out with hidden parts of their identity.

Parents of people who have epilepsy suffer from many of the same anxieties as parents of gays. They may feel guilty or blame each other. They often choose to remain isolated from other parents, and to hide their child's condition. Some parents go out of the way in an attempt to "normalize" their child, refusing to allow any special consideration for the child's uniqueness.

Another parallel between epilepsy and gayness has to do with suicide (4). Although statistics are hard to obtain, it is believed a disproportionate number of people with epilepsy commit suicide, often by falling from high places. An attempt is often made to attribute such a death to an accident caused by a seizure, instead of admitting that the pressures put on a disabled person might lead her or him to suicide. Also, when a person with epilepsy commits suicide, the family may try to hide that the person had epilepsy or that this may have been part of the cause. Similar dynamics happen when gay people commit suicide.

I can't help but wonder if there's a real lesson here about closets and suicide. Many people want to believe that it is being gay, or having a disability, that leads to suicide. It seems to me that the common condition is the isolation and alienation of the closet. The constant tension of disclosure and discrimination, and the repulsion so often encountered in simple social interactions seem more likely to lead a person to despair than the relative limitations of a disability or the mysteries of sexual preference. I know that it is only when I heard about the high rate of questionable deaths/suicides among people with epilepsy that I suddenly saw all the parallels to gayness.

Out of the Closet?

People with epilepsy do not have the social system that lesbians and gay men do. There are no bars or other social places to meet, and no particular clothing styles or cultural materials that make people with epilepsy recognizable to each other. It is common for people with epilepsy to have never met another person that they knew to have epilepsy. Perhaps for these reasons, people with epilepsy have not developed the high degree of political organization that many lesbians and gay men have. They are far too isolated and may have no one with whom to share their ideas.

There are some organizations for people with epilepsy, but most are under the control of the patriarchal health/social service system, which rarely encourages radical ideas among people with disabilities. I was told of one instance when an attempt to hold group sessions for clients was viewed as threatening by a social service agency, which preferred one-to-one counseling. This was apparently because in the group sessions, people were meeting other people with epilepsy, many for the first time, and the discussion was turning to social reasons for discrimination and oppression of the disabled. In the one-to-one sessions, the focus tends to be on the personal failure of the client to succeed, not criticism of the society. But self-help groups for people with epilepsy and many other disabilities are becoming more common (5). I was told that gay liberation has definitely influenced people with epilepsy to come out as another closet minority that is refusing to hate itself because of society's prejudices and fears.

Just as gay liberation has caused much of the medical establishment to stop seeing gayness as a "sickness" or "disease," some people with physical and psychiatric disabilities are developing a politic of rejecting straight social standards, including the medical model that they are "sick" instead of being "differently abled."

As Veneita Porter told me, "I stopped thinking about it as a real problem or disadvantage and started turning it around and thinking of it as a good thing, just as some people try to think of being gay as a more positive thing than being straight. For me, it's how my body deals with too much emotional and physical stress. I have come to accept it as part of my personality."

Just as it does for many gay people, money can buy a

What the Lesbian/Gay Community Can Do

There are things that the lesbian/gay community can do to make people with epilepsy feel more comfortable. They can inform themselves about epilepsy, and about how to help someone who is having a seizure. They can offer to accompany people to events if they are scared to go alone. Consciousness-raising work about epilepsy and other hidden disabilities can help to make the community better informed and more prepared to make activities accessible.

Many people with epilepsy have a particular need for calm environments. Veneita told me that a meeting of disabled lesbians after the 1981 Michigan Womyn's Music Festival decided that a separate tent, away from the music and noise, would help people to relax or recover from a seizure. It should be stressed that this is quite different from an "emotional health care facility" in which women may be encouraged to act out their emotional feelings, causing far too much stimulation for someone with epilepsy. Says Veneita, who was very dissatisfied with the health care she received when she had seizures at the Michigan festival, "People are needed in the medical facilities who know how to act around seizure disorder. The drug-free and quiet areas were good for staying calmer." Bars can be difficult environments because the music, noise and crowds can be too stimulating. Another problem that people with epilepsy may encounter in bars is the tendency for other people to mistake a seizure for drunken behavior. Strobe lights in bars and on cameras often trigger seizures for some people with epilepsy. At the 1982 Michigan festival, a request was made from the stage that photographers not use strobe lights. This was done after emphatic requests from disabled women.

Another way that the lesbian/gay community can help its members with epilepsy is by supporting all the efforts made for accessibility for the disabled, and the organizations that have been developed by disabled people themselves. It is particularly important for everyone to be aware of the existence of people with hidden disabilities. There are numerous stories of the disbelief and distrust faced by disabled people trying to use facilities for the disabled, because their disability didn't fit someone else's stereotype of a disability.

"Curing" Ourselves

Thinking about epilepsy has had me speculate about the legendary "pill" to cure homosexuality. People with epilepsy do have a "pill" that stops epileptic behavior most of the time. Does this "cure" them?

One of the people I spoke with had had only one episode of seizures in his life, eleven years ago. Since then he has been on constant medication. He doesn't have epileptic behavior — all that he does that is unusual is take his medicine. Yet he clearly knows and accepts the fact that he has epilepsy, that he is highly stigmatized, and those others who find out may treat him oppressively. The "pill" may change his behavior, but not his identity or the behavior of those around him.

Some people with epilepsy may not want to take constant medication. The side effects may be far more disruptive to their lives than the possible occurrence of seizures. For others, epilepsy may serve a purpose, such as the way Veneita sees it as how her body deals with stress. Historically, we know that in many cultures epilepsy was valued. For all these cases, the "pill" may not be a desirable option, but instead be a means to express meaningful human behavior. In our society, since there is a "pill" for epilepsy, there is also a social pressure that people with epilepsy take this pill, despite reasons an individual may have to not want to do this.

If there is ever a "pill" for "curing" gayness, will we have any choice about taking it? If for no other reason, I hope that the possibility of being denied the right to choose would motivate otherwise disinterested lesbians and gay men to concern themselves with the rights of "disabled" people in our society.

Footnotes

1. "Epilepsy and Employment: Placement Problems and Techniques," by Harold A. Benson, Jr. From *American Rehabilitation magazine*.
2. All information on historical attitudes is from "The Names of the Falling Sickness: An Introduction to the Study of the Folklore and Cultural History of Epilepsy," by Leo Kanner, M.D., in *Human Biology*, 1930, pp. 109-127.
3. Schneider, J.W. and Conrad, P. "In the Closet with Illness: Epilepsy, Stigma Potential and Information Control" *Social Problems* Vol. 28, No. 1 October 1980.
4. Most of my awareness about suicide is due to discussions with Eric Rofes, author of a forthcoming book on gays and suicide.
5. To contact self-help groups for people with epilepsy, try your local chapter of the Epilepsy Foundation of America. They are in most cities; or their national office can be contacted at 1828 L Street NW, Washington, DC, 20036. Of course, the level of openness to gay people will vary in different self-help groups.

An organization concerned with radical change in the way our society deals with disabled people is the Disabled People's Liberation Front. They can be contacted at (617) 547-0329.

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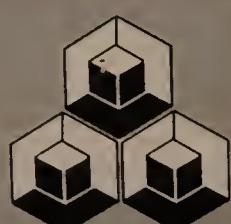
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Klepfisz and Lorde read Breaking Barriers

Audre Lorde and Irena Klepfisz
A reading sponsored by Persephone Press, at the YWCA Boston, Sunday, November 21, 1982.
By Malkah Barrsey Feldman and Catherine Joseph

Persephone Press has done it again. On Sunday, November 21, 1982 at the Boston YWCA, Persephone introduced two books that articulate our lives and visions. With an introduction by Adrienne Rich, authors Audre

Part I of the Bashert poems takes place in Poland, 1944. It is the story of a mother and 3 year old daughter caught in the European horror of Nazi fascism. The theme of separation, of 'passing' for Aryan and of survival is the moving force.

In Part II, which takes place in Chicago, 1964, Irena takes us through Jewish life in America without the support of a Jewish community. She also brings us inside the Jewish mind that cannot

her book which is interspersed with childhood to adult memories, she spoke of sibling rivalry and of an urban world perceived through the eyes of a child; warm remembrances of her mother; encounters with a battered woman and child; a chance meeting with a stranger that was infected with racism; and her childhood perceptions of a neighbor, Delois, who provided her with a glimpse of a strong, black woman whom she could identify with and pattern herself after.

In another section of her book, Audre talks about her West Indian parentage and tells us how her mother laid the foundation for her to become a poet merely by using words and sounds from her native Grenadian tongue that lent new shapes and meanings to how language was conventionally spoken. The closeness and warmth that Audre shared with her mother in the morning and the playful remonstrations at hair-combing time hint at the pain and loss Audre was later to feel when their relationship became more estranged.

In the last portion of her reading, Audre talks about her life as a black, a lesbian, and a woman and how subtle connotations and innuendos were used to define her world. Becoming more conscious, as a young college student, of the differences that permeated her life, Audre began to explore and articulate each separateness and what it meant in the context to the larger white society. Dwelling upon her experiences in the lesbian bar scene of the 1950's Audre recalls how hard it was to fit all the different parts of her in one place at the same time. Realizing that she was an 'other' not only as a black woman but also as a black lesbian, she struggles to find someplace where she and other black lesbians like herself could live out their existence without role-playing or conforming to the ideals that were prevalent in the bars at that time. She also struggled to make a connection between herself and other black women that reflected a positive self-image.

Her description of the lesbian



Audre Lorde: Realizing how hard it was to fit all the different parts in one place at the same time.

Lorde and Irena Klepfisz read from their newly released books, *Zami—A New Spelling of my Name* and *Keeper of Accounts*. The theme of the readings was survival.

While the complexities of oppression often cause us to not see the connectedness of racism and anti-Semitism, this reading brought together the consequences of those oppressions and presented us with two books which nurture all of our capacities to resist and overcome.

This is Irena Klepfisz' second book. Her first book of poetry, *Periods of Stress*, was published in 1976. She has long been active in the lesbian feminist writing community. She is also becoming known for her understanding and articulation of the historical as well as present-day realities facing Jewish people. Her new book, *Keeper of Accounts*, captures all of these parts of Irena and is rare and insightful poetry. She read sections entitled, "Work Sonnets" and three out of four sections from "Bashert" (Yiddish word meaning inevitable).

The "Work Sonnet" poems were about the experience of being a typist and general office worker. From days of boredom and drudgery, bitterness and resentment, Irena takes us on an inside look for the spiritual part of all of us that demands meaningful and creative life. Irena writes of her envy toward another office worker who is retiring:

"... for her it was over.
she was getting out. i envied her
so much today."

"i wanted to be old."
and to the internal world:

"volcano
i dream yearning
to explode..."

She also read three out of four sections from the "Bashert" poems. In these prose poems, Irena opens with a dedication to those who died in the Holocaust.

"... because a bed was denied
because a place filled and no
other was left
... because someone left
everything to God"

and follows with a dedication to those who survived:

"... because they took risks
because they had no principles
and were hard
... because life is a struggle
and they struggled
because life is a gift and they were
free
to accept it."

escape from the horrors of the past no matter how many miles we may travel from the spot of genocide. And she connects us to the present dangers of today:

"... the American hollowness
in which i walk calmly... The
invisibility (of unemployment and
poverty)... the Holocaust without
smoke."

The last section of the Bashert poems takes place in 1981, Cherry Plain. It is the most powerful poem she read as well as being the strongest piece in her book. It is a poem of rising Jewish pride and consciousness. It reclaims all of the anti-Jewishness around us and is international in its scope of the Jewish experience. It is a tribute to all Jews who have died from anti-Semitism. Her poem rings bells of warning to those sectors of the



Irena Klepfisz: Warning bells for those who hide under the cloak of assimilation.

Jewish community who hide under their cloak of assimilation and denial of the Jewish reality. To those Jews struggling with the complexity and scope of Jewish history and future, the *Keeper of Accounts* presents us with hope, inspiration, pride and a renewal of our most cherished connection.

Zami—A New Spelling of My Name, is a work of fiction by Audre Lorde which has engendered a whole new literary term, bio-mythography. Within this form, Audre has captured the mythological, historical and biographical elements that surround her perceptions which in turn allows us to feel more accurately her place within them. With generous doses of wit, she recounts scene after scene in her life. Reading from the first section of

Susan Fleischmann

Continued on page 13

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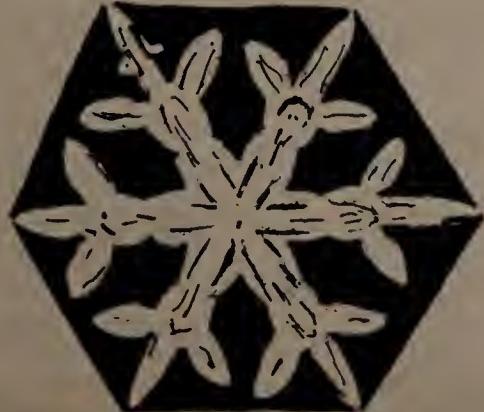
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Woman's Own

Continued from page 7
misery in the age-old healing of gossip and intrigue. Sure enough, a vigorous dog-paddler in the next lane but one sported a steel studded collar.

"It must be a neck brace of some kind," Lillian quickly decided, averting her pool-like brown eyes. "But what a peculiar one!"

"Lillian, come off it, it's not a brace," Claire burbled back, sotto voice. "She must be into S/M. Haven't you been keeping up with the times? There've been several articles about it in *Gay Controversy Networks* lately!"

"Well, really!" In times of stress Lillian's Forbears in the British royalty often swum to the surface of her voice, "My dear, it's one thing in the privacy of their homes, but *must* they bring it to our swimming pool! Besides, she could at least have worn a silver one. That cheap metal's rusting in the pool!"

As the two women emerged from the deeps, droplets oozing gracefully from their sloping bodies for all the world like two sea creatures, they could see that Lillian's misapprehension was shared.

Ida Littleneck had collared the metal-clad woman as she readied herself for her descent into the whirlpool. "These highways nowadays are just awful, aren't they, dear? Now I've suffered from whip-lash myself and I know how miserable it is! I hope you were belted in?"

"Why, yes," the woman nodded bravely. "I was, as a matter of fact. It's all how you interpret it really." And the young and old body, all political differences forgotten for the moment, dipped together into the steaming liquid.

By common consent (for, being bussum buddies, the two friends often communicated with mere exchange of psychic forces, verbal communication having been rendered unnecessary excrescence) Lillian and Claire decided to avoid the whirlpool for now, and concentrate their energies into the steam bath. Once the steam cleared, they noticed a small pair of glowing red eyes regarding them from under a bench.

"Oh, hi there." The ratlike woman spoke with relief. I was well-looking for my contact."

"Oh dear!" Lillian responded sympathetically. "Can we help?"

"No, uh, I already . . . that is, uh-are you two dykes by any chance?"

"What's it to you?" As a teacher Claire was often forced to enclose herself, but her razor sharp wit usually managed to save the day.

"What place in you is this question coming from?" urged Lillian, whose training as a therapist also came in handy.

"Aw come on, guys!" The woman, clearly overwhelmed by the force of the two friends' personalities, quavered on the point of tears. "It's just that, see, it's not my morning to come here. Me and my lover, see, we get Mondays and Wednesdays, and my ex and her ex-ex get Thursdays and Fridays. See, before we got involved she was going with best friend's therapist's sister's worst enemy, which is how we met in the first place, on a 'Finding the Rainbow in Yourself' workshop, ya' know, and they used to hold them on these specially chartered whale-watching ships, and when the whale spouted, the two of us found our rainbow so to speak, but unfortunately there were all these complications. Any anyway, I had a car accident this weekend, see, and I really needed a steam bath, but I was afraid you were her, see and I'd be breaking the contract, so I hid under the bench."

"Relax." Lillian smiled gently. "We are dykes, we understand. Unfortunately..."

"Oh good," their companion

breathed. "Listen, I'm Robin Early-Worm. Do me a favor, will you, go out to the sign-on book, and see if any of the ex-es are here? Marilla Vulturesdaughter and Anne Marie Smith?"

But Claire drew the line here. "Listen, Early Worm, we're stark naked, we can't go out there. Go yourself."

"Oh Lord, Community!" Claire complained when they were once more alone. "Remember the old days when we used to think it was so great?"

"I know," Lillian agreed. "One big furry family. Yesterday I ran into four and a half of my clients here, the day before it was your little student! Is there nowhere to hide? To be a free woman? What ever happened to little Marcie, anyway, I haven't seen her in here this weekend."

"I don't know," said Claire. "But I've been receiving these

up notices.

Mourning weekend for those afflicted with Holidayitis. Only \$1,700 including two meals and free kleenex to share your feelings of loss and poverty.

There were already several names on this list. The other notice offered:

Rent a nuclear family for the holiday weekends. Your place or theirs. Please specify race, family make-up, religion, and neurotic style. Animals and infants half price. ***

Marcie Linguini, who had come down with a stupid ear infection the day of Thanksgiving vacation, curled deeper into her bed, turning the pages of her library book, *The Well of Loneliness*. Wasn't it just her luck! How come nothing neat ever happened to her? She'd spent

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mysterious little offerings lately. On my desk at school. Naked turkey cookies with lavender feathers."

"That's kind of sweet, really," commented Lillian. "And inventive! When I was in school we used to stick to autumn leaves and roses."

"Yeah," Claire rumbled. "It's sweet, alright. The only problem is, I'm not into seventeen year olds." The two of them passed the massage room where they glimpsed the masseuse bending assiduously over the prone body of her victim, her muscular arms shining with sweat. "Now why doesn't she leave me little turkeys?" Claire asked. "I learned everything I could about stupid polar therapy, just so I could carry on an intelligent conversation with her. There I was, hanging in the door, stark naked, trying to establish myself as a fascinating human being . . ."

"Yes" encouraged Lillian. "It sounds quite irresistible."

"She told me a massage was \$27.53 and slammed the door in my face!"

"Listen, for all you know she's straight." Claire comforted. "Why don't you ask her what she's doing over Thanksgiving? That should establish it."

"No! She's probably happily married to some sweet woman in a house in the country with three dogs, a car, and a wood-burning stove. They spent their Thanksgiving exchanging sexy polar messages and eating a three-grained wheat germ turkey. Better not ask!"

As the two friends, now fully enclothed, exited out the door, they noticed two businesses, quick to snarf up the growing gay market in holiday spending, had pinned

the whole entire week planning this weekend and now it was spoiled. She'd found out that Miss Englehamburger wasn't going away for Thanksgiving because Roberta Klugerman was listening outside Mr. Kittenholder's classroom after school and she'd heard him mention a pie to Miss Englehamburger, something about plumping the raisins overnight in brandy. Roberta said what it really was, it was something sexual, in this code they had, but she wouldn't tell Marcie what it meant. But anyways, Mr. Kittenholder had said, "Be sure to come over and have some, Claire," so that meant Miss Englehamburger was going to be around. So Marcie figured if she got to "Women's Own" the minute it opened and stayed the whole entire time, she'd just have to run into Miss Englehamburger sooner or later. So Wednesday after school (it was a half day) she'd borrowed the car and drove right there and got straight into the pool. She had got her senior lifesaver last summer, and she'd noticed that Miss Englehamburger only did the breaststroke, and sort of slowly, so what she figured was, she'd be in there swimming and Miss Englehamburger would come over and say, "Oh Marcie, what a beautiful stroke," and she'd answer, "Come on in, I'll show it to you. It's my turn to be the teacher now." Which was a really neat thing to say, and she had to think of a way to tell it to Nicki when she came over, without having Nicki think she was a lezzie or something.

And then in order to show Miss Englehamburger how to do it, she'd have to put her two hands on her head, for the breathing part. *Continued on page 13*

Mortality

Continued from page 6

now a man so driven by the desire for faith in something, *anything* that he would actually kill the boys who he loves. At the plays end, as in history, the Church and state find reason and clout to condemn the powerful Gilles to death for heresy and murder.

Any imaginative writer (and any historian, for that matter) revises and interprets for his or her own effects and Kramer's revisions are most interesting. Rather than retelling the Joan and Gilles story from a psychological angle he has opted for an essentially religious interpretation. Granted it is not particularly partial to the Church, and has a fair share of *Grand Guignol* effects but its message and tone is metaphysical rather than psychological or realistic. And although this interpretation is fresh for the material it bears a heavier burden of having to convince a moder — and not intrinsically religious — audience of its validity. While admitting that the Church (as an institution) can be corrupt and hypocritical *This Mortal Coil* bases itself in fairly conventional notions of God, salvation, and spirituality. Even its concepts of morality are traditional. Although the play makes it clear that Gilles does not murder the boys because he is a homosexual or pederast (but rather is tricked into it by a fraudulent clergyman) the play seems to indicate that he is more virtuous when not giving in to his sexual feelings for them. (Director Zeigler has voiced the hope that the gay audience will not be sidetracked by this issue, but it seems to me that most queers can spot and understand the hypocritical clergy issue fairly easily — it's the straight audiences who are generally more likely to equate homosexual with child murderer.)

What is more arresting than the overt scan of the play is the subtext, which, I think, for many people, may be more visceral and immediate. *This Mortal Coil*, on the psycho-sexual level is a fascinating meditation on sexual mores and roles. Here we have a virgin who dresses in men's clothing raging against her proscribed sexual role and a gay man who is told that he cannot love boys. Their reaction to this sexual repression is the main motivating force of the play. It explains Joan's going into battle, the paradox of Gilles both loving and hating to kill the boys, the comradeship between the two of them, and ultimately — because of their socially subversive sexual-

ity — the reason behind their destruction. The play hints at these ideas but never plays fully with them. There is even a slight hint at a sexual relationship between Gilles and Prelati (other writers give it as historical fact) which would explain more satisfactorily the vague, nebulous "hold" the priest has over his disciple, but it is never explored. Someone, it may have been G.B. Shaw, once noted that writers don't always know the real meanings or true depths of their work. I couldn't help feeling that there may be a more convincing play lurking in the material that Kramer has brought together.

Whatever inconsistencies or failures to encourage suspension of disbelief, *This Mortal Coil* may contain, it is written with an original vision. It also has the luck to be beautifully mounted and produced. The small space at Theater Loft is used at best advantage (it is impossible to think that it could be used better) and the set allows for both the fluid and imaginative staging of the complete and difficult script. The acting is on a generally high level especially considering the heightened language in which Kramer writes. Both the nattily designed period costumes and the original music — sort of synthesized Gregorian chant — add flavor and authenticity.

Woman's Own

Continued from page 12

Or maybe even hold her up in the water sort of, with her hand under her belly. A shiver went through Marcie's whole entire body as she lay in the bed and the library book fell, unnoticed, to the floor. "Oh my God, she would just die if she ever got to touch Miss Englehamburger like that. It was just too unbelievable to even think about!"

But anyway, she'd stay in the pool for about two hours that time, until finally the woman that did those massages had come over and told her ought to get out because her lips were blue. She was a pretty black woman, about as old as Miss Englehamburger, and Marcie'd wanted to ask her if she knew her, sort of casually like. "Do you happen to know any high school English teachers that come here by any chance? That always do the breastroke?" But she hadn't dared.

And when she got home she'd started coughing and her ear had been on fire all night and then her mother took her to the doctor the next day and he said on absolutely no account could she go swimming for at least a week and her whole

plan was spoiled. She did think of going in and just watching or something but that would look stupid.

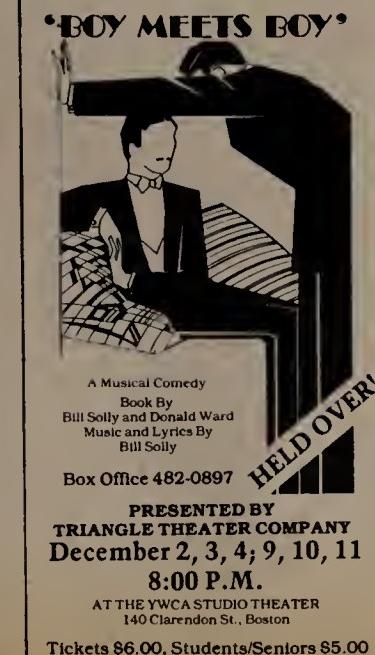
Under the covers, Marcie's hand touched her own stomach, then her breasts, pretending. "Oh Sorry, Miss Englehamburger," she whispered, "I didn't mean to . . ." "Oh that's alright, Marcie, it feels good. Why don't you go on . . . a little lower. Ah, yes — That's right. And by the way, why don't you call me Claire?"

Barriers

Continued from page 10

that is lived with sincerity and conviction.

Both Audre Lorde and Irena Klepfisz are writers who demand that the history of our lives be recorded in all of its richness and complexity. Leaving no cultural, political, economic or sociological stone unturned we must not be afraid to examine or re-examine our connections to each other in order that we may break through the barriers of fear and ignorance that keep us separated.



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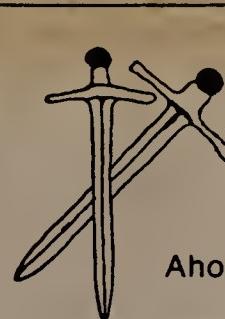
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- I want to help by loaning PIRATES some money! Please contact me.
(We'll take loans as small as \$10.00)

Mail this coupon back to the Cauldron and don't forget to include your name and address!

The Cauldron Experimental Theater 22 Randolph St. Boston MA 02118 617-542-8575

*This Christmas
Share Maine
with a friend*

Acadian Wreath, natural and fragrant hand-made balsam wreath with pine and spruce cones and a beautiful bright red velvet bow. Cost for UPS delivery is only \$15.00. Add \$1.50 west of Mississippi



CARRIAGE HOUSE FLORIST
14 School Street
Ellsworth, Maine 04605
667-5795

THE MARQUEE
512 Massachusetts Ave
Central Square, Cambridge MA
492-9545

Womans Bar
Seven Days a Week
Wed. 2 for 1

tu e s d a y s

d r i n k s

2 FOR 1

MUSIC BY TONY V.

VIDEO BY PETER DIETZ + PETER AQUINDE

Classifieds

JUST FRIENDS

M Couple, late 30s w/long term relationship sk other couples to socialize with. Interests vary from theater, skiing to dinner at home. Not into bar scene & sk others w/ similar interests. PO Box 26, Chelsea, MA 02150. (22)

PERSONALS

MOUSIE MOUSIE WILDFLOWER
Spend and spend but leaks still leak
The sun can sure play hide and seek
Over hill and over dale
and all I do is weep and wail
and wish Victoria never reigned
to see such hope so dashed and
drained.
All my love, Porcupine.

ROBERT BOBBY BOB

Silly boy, you made the name up yourself when you called P. at school and left message from "Mr. Tinker." Don't you remember? I have gone quite crazy. Your letter was the best single thing that has happened since March 4 when we entered "our house." I will write/call ASAP. Meanwhile this and our love. I have "earned" a sub for you and if I were not so scrambled, would have sent it long ago. Will try to attend to it forthwith. By the way, haven't I ever told you what a great writer you are??? Much love . . .

JACK JACK JACK

Hope the thing came painless off your back.

ARE YOU MY TYPE?

GWM 25, gdkg, 5'8", 138, muscular swimmers build, sks friends & sex w/men who have chronic hepatitis B (or are immune). Call Paul 523-5374. (21)

SNAKEWEED

We're in trouble. Oysters aren't gastropods.

Adderwort.(21)

GAY & LESBIAN PARENTS!

G Soc Wk stdnt sks GL parents for thesis research concerning parent effectiveness. To participate in survey snd name/add to S Frohman 929 Lombard #305 Phila, PA 19147. (22)

JUDITH OF PHILLY

Okay, my final offer—a house on Brattle St, a Volvo, a Veg-O-Matic, and the chance to listen to me for 50min/wk. —H. (21)

YES MARY THERE IS A GAY

Men's clique now forming! Young prof men sk like minded selfactualized individuals for worthwhile social interaction. Sense of humor required. 566-5036. (21)

GM late 20s just coming out sks friends, white or black, 25-45 for support & companionship. Am professional, energetic, sensitive, sense of humor. Need men willing to share themselves. Box 319 Stoneham 02180. (22)

WEST OF BOSTON GROUP

Now there's a group for gay women of Western suburbs. First meeting Dec 12 at 7 pm. Amy 486-8848 for details. 7pm-9pm wkdays. (22)

GM attractive muscular athlete, former ski instructor, sks GM buddy (30-45) in this area who likes to ski, swim, hike, or jog. Box 517, Great Barrington, MA 01230. (22)

LF 36 MSW wshs to mt othr solid, car. LFs 30 pls to advntr, expr, enjy. Int: outdr, sprts, depng pers, phys, sprt awrnss, wmnls lsus, ther, mknng music, bldng, celbrtg, reclmng wrk, healthful living. PO Bx 25 W. Newton 02165. (24)

LF 40 sks peer: PhD MD Esq etc to share baroque music, foreign films, hiking, thoughts, feelings, etc. Liberal Politics, no smoke, GCN Box 605. (23)

ADVERTISERS WHO SENT ADS FOR NUMBER 1 (FIRE ISSUE)

We can't find the forms for the ads, so we don't know exactly who you are, but If you sent a check for a classified in the beginning of July and you have not gotten it back through your bank, It burned. We would really appreciate your sending a duplicate and writing a little note telling us that the payment is for an old classified. All your ads ran; we just never were able to get paid for them. Thank you.

PICK-UP BOX HOLDERS

Please come to pick up your mail at 167 Tremont St, 5th Floor, Boston (bet Park St & Boylston Stops on Green Line), right next to a familiar donut shop, only between the hours of 10 AM and 5 PM. They lock the doors here promptly at 5.

GWM 32 6 165 NORTH OF BOS

Brown hair eyes & stache sks same 28-38 for gd times fun frndship & or possibly more near Waltham area no balds drugs queens kinky scenes fats or pot smokg. Cigs OK write PO Box 514 Lawrence, MA 01842. (21)

LESBIAN PEN PAL CLUB

Describe yourself for only \$5.00. Send stamped return envelope for details. Rhonda, PO Box 986, Westminster, CO 80030. (2715)

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary. GM, GF would do as well, unless you really want it otherwise.

If you wish to respond to a GCN Box number in any of our ads, send to GCN, 167 Tremont St, 5th Fl, Boston, MA 02111. Attention: Classifieds Box

THINNING OR GRAY HAIR?
Newly developed formula restores natural color to gray hair. Not a hair-coloring product. Also improves hair growth and will definitely help thinning hair of any color. For more information, write: Gennex, PO Box 421183, San Francisco, CA 94142.

HELP MAKE NEWS

and break in your shoes. GCN's local reporter needs help keeping up w/ the masses of information disgorged by our busy world. Specifically, I need someone to help stay on top of police logs, court dockets, soda pop trials & whatever else interests you. As a volunteer or student Intern, you would also be most welcome to help write the week's news. It's a lot of running around but it's usually interesting. As many (or few) hours as you like, though you'll need some time during weekdays. More info: Larry, 426-4469.

CHRISTMAS SHOPPING???

It's never too early to begin thinking about what to buy for those very special people on your list. Give 'em a year of GCN and they'll love you for it. We'll love you for it, too, and you'll love yourself for having helped keep us going. Once a week your friends, etc will be reminded of your affection, and we'll get the seasonal shot in the arm we need to keep this the best gay paper we can possibly produce.

LESBIAN MOTHERS

I have "big sisters" and "big brothers" available to spend time with your children. 2-3 hrs every 2 wks. Julie after 6 pm 491-5020.

LESBIAN MOTHERS DESERVE A BREAK TODAY

If you have a short span of time (2-3 hrs) to spend hanging out with a child or teenager of a lesbian mother approx once every 2 wks (consistently & dependably), call Julie after 6 pm weekdays, 491-5020.

BORED!

2 sagittians: down to earth, late twentys not into head games or exteriors. Living on Long Islands seashore. Into hot young dudes who can get away to play. Eves Ray (516) 283-4283. (23)
GWM sks a GM w/trim athl build Boston to Nwpot area active in rec sports who thinks happiness may lie on the cutting edge Denken an Fassbndr Genet Soleri Barthes C.Taylor M.Monk etc. & risking it all on dh skis at Wdcat, deep sea swimming and a life of simple wants in the oncoming lane. We may need eachother, for the winter and summer of our discontent. I am 510 155 lean musc bbd blonblu balding 49 moust. Write for details and photo to GCN Box 606. (24)

RESORTS

Wanted: gay & straight couples to share mountain lodge in Dominica, West Indies only \$100/wk. Great hiking, swimming, Feb 83. Jory (617) 354-0239. (21)

Manchester Ctr. near Magic Mtn. Bromley/Stratton. Cottage w/loft to share for 1 or cpl thru seas. Rate neg. Bill C./C/O Northshire Senior Ctr, Inc., Manch Ctr, VT 03255. (22)

FALLS VILLAGE—CT

For women to be together. 11 wooded acres, dwchl or XC ski this winter. 3 frpls. \$15-35. Ski shares avail. Women owned, operated. Jan (212) 369-0741 wkdly. (28)

VERMONT GUESTHOUSE

Downhill & X-country skiing just minutes from our warm & comfortable guesthouse — cozy rms for lesbians & gay men. Bed & hearty bkfst. Spend a weekend in Vermont this winter. Dave & Mike (802) 348-7840. (23)

BOSTON OASIS GUEST HOUSE

Only all gay all new place to stay, Immac, perfect location priv — share baths. Complimentary continental breakfast. Cocktail set-ups 22 Edgerly Rd, Boston, MA 02115 (617) 267-2262. (25)

P'TOWN'S PLAZA GUESTHOUSE

Escape from the big city & spend some time in Provincetown at the Plaza all gay guesthouse TV lounge share bath co breakfast 16 single 22 double open yr round Center of town 11 Pearl St 487-1818. (23)

GABRIEL'S

For women & their friends. Apts & guestrooms. Open year-round. Center of town. 104 Bradford St, Provincetown 02657. (617) 487-3232. (37)

ESCAPE TO ELLIE'S NEST

Warm up at Key West's only women's guesthouse. Pool, hot tub, sundecks. All rooms AC/TV, Cont breakfast. 1414 Newton St, K W, FL 33040; (305)296-5757. (25)

MOVERS

Julian Wright Moving Company
Exp, Rel, Lic & Ins
MDPU # 24430
Tel 661-2958. (23)

THE JIM CLARK MOVING CO.

Serving the Gay Community with professionalism and respect. Very careful furniture movers. Piano and holsting specialist. Any time of day — any day of year. No overtime charges 354-2184
MDPU Number 23733

WANTED

Place to stay while visiting Boston Jan 6-8 1983. Lover of cities wd like to stay w/same while touring Boston. Write Rick Rosen 1900 East Ocean #1513 Long Beach, CA 90802. (23)

FOR SALE

KIMONOS

Give a unique & personalized gift or treat yourself! Luxurious & fine fabrics. For evening, lounging. Ready-made, special order. Call now for Christmas! (617) 524-5413. (21)

Sexual, Feminist, Outrageous Holiday Gift

The Choral Majority's tape or hymnal
Tape - \$6 Hymnal - \$4
964 Valencia, San Francisco, CA 94010
Include 50¢ postage
at all major gay bookstores

INSTRUMENT SALE!

1 flute \$150; 1 handmade violin \$250 w/case & bow; 1 mandolin \$150. Maxine GCN days 426-4469 (cash only). (c)

CASSE CULVER—NEW RELEASE!

Songs & Other Dreams Cassette \$8.98 postpaid Sweet Alliance Music 6136 9th Rd, N Arlington, VA 22205. (23)

JOB OPPORTUNITIES

NEWS EDITOR

Gay Community News is looking for a News Editor. Position requires skill in news writing & editing, familiarity w/ national lesbian & gay politics, ability to work in a collective & commitment to feminism & social change. Lng hrs, low salary, medical benefits. Position opens Jan 3. Resumes (with writing samples or inquiries) shd be addressed to Cindy Patton or David Morris, GCN, 167 Tremont St, 5th Floor, Boston, MA 02111. (617) 426-4469.

COUNSELORS NEEDED

All-volunteer collective serving women lkng for new members experience required; MA pref. LICSW & peer supervision lesbians encouraged to apply. Leave message at (617) 492-8568. (21)

AUTOMOBILE SALESMAN

Experienced only. Great commissions. Free car and plate. Apply in person 9 AM to 9 PM. Ask for Dale. 245-6500. (23)

MISCELLANEOUS

SONGWRITER WANTED

LA bound singer sks songwriter—lyrics or music—for soft pop music I live now in Boston will move to LA in summer 1983. (617) 536-4694. (21)

Gay versed, photo greeting cards! If trad cards don't suit you, try us. All occ/love/comic/blank. Select. \$2.25/card. KS Designs, PO Box 3085, Ridgewood, NY 11386. (23)

Dorch 2 bed apt in owner occ tri deck must see newly renov wood flrs French doors. \$375 unhtd. Gas. (617) 524-1517, 288-9243, Mike. (21)

Dorch: Columbia Stn 1st flr, warm cozy 4 rms unhtd. Prch, yrd, w/hwd flrs, nice location convnt to town 275/mo pls util. 472-5558 after 6, Gary. (22)

DORCHESTER

High atop Meetinghouse Hill 5 rm apt w/modern bth & kitch. Beautiful views of Blue Hills. Hop skip & jump to T. All this in gay owned bldg for a mere \$300/mo. Larry 265-3933. (22)

REAL ESTATE

STEAL IN DORCHESTER

Estate sale 10 rm Victorian, Queen Anne Style needs lot of TLC reflected by price \$9,000. Jim is the agent 265-8676.

Big 3 decker, 5,6,6 w/bays, bows & stained glass, 2 vacant apts. 265-8676.

SERVICES

INTRODUCING: PEOPLE FIRST

Counseling at work to find options for your life goals: Careers, Sexual Issues, Relationships, Habit Changes. Free first appt. (617) 492-3101. (23)

Want a clean house made easy? Of course you do, so let me do it for you. A neat home for sure! Professional cleaning at a reasonable rate. 731-0537 late p.m. (c)

GREATER MERRIMACK VALLEY AND NORTH SHORE

Women's and Men's Therapy Groups
Gay Parents Groups

Individuals & Couples Counseling
Insurance Accepted
Call (617) 687-4383
For Information

Jeffrey Sunshine
Leslie Lipkind
Jean Riseman
Merrimack Valley Counseling Associates
211 Broadway, Methuen, MA 01844

GAY AIRWAVES

Updated list of gay radio and cable TV shows in US, Canada, and abroad. \$1 and SASE, John Zeh, GCGC, Box 19158, Cincinnati, OH 45219. (c)

BOSTON—APT CLEANING SERV
General cleaning, floors, bathrooms, appliances, etc. \$15.00/hr for 2 of us. Evenings & wknds only. Call after 5 pm Phil & Bob 436-3816. (21)

WebWork, a correspondence club for lesbians & bisexual women in New England & the Maritimes. Send SASE to Box 131-G, Calais, ME 04619. (29)

Classifieds

LF looking for apt to share w/ 1-3 friendly, Indep women Dec 1. Pref Som/Camb or Brkline/Brighton. Space for a piano (or a piano itself) would be great. Can pay up to \$150. Call Lorralne 782-8025. (20c)

JP 2F sk 1 more for fun-loving warm feminist hs. Feelings, hugs, health, and spirituality abound along w/ quiet and independence. 524-1209 keep trying. (21)

HOUSEMATE WANTED
GM sks mature GM 30s to share 4 bed hse in DOT nr Ashmont. Wood-oil heat, laundry, new kit & bath. Quiet, safe area. 200 inc. all. 282-7566. (22)

Jewish LF sks rmte for safe pretty JP apt on Green T. No pets. 163 pls. Avail Immed. Jo 524-1720 or 524-4374. (20)

LF sks res LF to share 2 bdrm mod apt In S Weymouth. Wash-dry in bldg \$260 Inc ht & util. Avail Jan 1. 335-7119 after 4. (20)

ROOMMATE NEEDED

By older GF. Beautiful home N Shore. No pets, no smoke \$300 inc ht, elec, pkng. Washer, dryer. Own bdrm, bathroom. (617) 927-0885. Keep trying, even late. (20)

Prof LF, 38, skg warm indep nonsmok LF or cpl for v nice 2 bd apt In res safe Brk area. Carptg, yd, wash/dry. \$200 Ind/300 cpl pls util & sec. 787-1890 eve, wknds. (20)

Worcester GM grad student sks student to share pleasant 6 rm apt nr Clark avail In Dec or Jan rent 150/mo pls util. After 6, 754-2196. (20)

GM sks one to share 6½ rm JP apt in hse \$90 pls util. Grt deal, pref caring person macro or non-dairy veggie non-smoker Jewish est grad call Zev 524-7771. Pls lv message on machine if I'm not home, don't hang up. LV. (20)

Rmte wntd for coop hse nr Cent Sq Camb. We are 3 F & 2 M, mixed gay & straight, ages 21-30. \$140 htd small rm but spacious hse, great loc 876-5729. (20)

Dorch: resp F wntd to shr lg sunny apt in 3 fam hse w/f musician & 2 cats. All F occ & owned. Nice area nr Ashmont T. \$150 pls. Susan 436-3112. (20)

INSTRUCTION

FREEHAND: An independent learning community of women writers & photographers. An experience of disciplined & unrestrained lust for art & freedom. Offering weekend workshops & 2-7 month residencies. PO Box 806 Princeton, MA 02657, (617) 487-3579. (20)

GCN SPECIALS

Promo Homo needs 15 hearty people to deliver GCN to bars in South End Boston on Fri till the end of Dec. Call 426-4469 ask for Maxine.

LI BEATMAN/WHERE ARE YOU? GWM into flick dangle and stuff technique sks long lost gray cruiser. Board's waxed and nowhere to go. Daniel Daniel (503) 288-4992. (20)

STOP THE KKK IN WASH DC
Stop KKK terror against blacks, gays, Jews, & labor! Join the labor/black mobilization to stop the Klan, Wash DC Nov 27. For round-trip bus tix: Sparta-Clst League 492-3928. (20)

OUR HANDS ARE OUT AGAIN
We still need some very specific items to make our house a home and our home a castle. They are: a Melitta coffee pot & filters; a small radio; floor & desk lamps (especially LEDO or LUXO artist lamps); waste baskets (snicker, snicker); tape dispensers; electric heater; bulletin boards. Anyone wishing to bestow any of this stuff upon us, please call Mike at 426-4469 (Don't ya'll just hear that number in your sleep???) Thanks a bunch. (c)

The situation is getting desperate for JII who has so nobly allowed N. Walker to grab the only 2-drawer file cabinet that has so far materialized. N. Walker is feeling guilty. Won't someone please offer another 2-drawer file cabinet (letter size pref, but no one is fussy, so long as it works). Looks not an issue. We'd take anything we could get. Thanks. Call Mike at 426-4469 and tell the good news.

MICROFILM READER WANTED
The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

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NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

ATTENTION ALL PRISONERS!!
Peoples Law School will send you a FREE pamphlet called "How to Use a Law Library" if you write them at Peoples Law School, 558 Capp St., San Francisco CA 94110. They are especially interested in reaching more women in prison.

Hi sisters. The days are long when you're inside, and having someone to write would help me a lot. Cale MORGANO, #45590A, Box 3400, Goodyear, AZ 85338

Interested in having a regular correspondence with either gay men or women on an intellectual, social, and intimate level. Demitris POETE, #15619, Harrison A 602L, Frontera, CA 91720

Transsexuals, I'm thinking about a sex change. Please write if you are a transexual. Terry L. FEATHERSTONE #158274, Box 911, Benis Rd., Ypsilanti, MI 48197

Black and Indian Capricorn, Transsexual, seeking financially secure male. I'm intelligent, compassionate, very attractive. Kellie BURRELL, #266957, Box 520, MSB, Walla Walla, WA 99362-0520

Surfer, yng in prison 1st time, open minded, caring, intelligent, aware, seeks a penpal, friend, lover? I'll answer all letters, SASE if possible. Any reading material sent would be great. Thanks! Michael MCINTYRE, C-10009-CTF-C-A-244, Box 686, Soledad, CA 93960

Desire to write people on the streets. From the south originally but open to relocate when released. Not effeminate openly, but sexy in bed. Write for a new friend. Houston STUCKEY, #23014-175, Box 1000, Lewisberg, PA 17837

If you have been thinking of throwing out your back issues — PLEASE DON'T. We will be assembling at least a few complete sets of volumes 1-9. If you wish to give us some of your papers, please contact Archive Committee, GCN, PO Box 971, Boston, MA 02103. Let us know what volume and issues you have and give us your address and phone number so we can get back in touch with you about what we need. We'll be starting to collect the papers in October after we are in a permanent office. Thank you very much.

ORGANIZATIONS

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02114 (c)

WOMEN PRINTERS

Typesetters, press operators, strippers, bindery-workers are invited to join us in regular potluck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 547-5038.

New women's media gp committed to lesb. education outreach thru media sks mms. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave., Brighton, MA 02135. 367-2086. (8)

DO YOU SECRETLY LUST
After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrs? Confess! Join ex-Catholic dykes group. Call Jil 426-4469.

SOCIALIST-FEMINISM DISCUSSION BULLETIN; articles on: Trends in the women's mvt, reproductive rghts, lesbian/gay liberation, community org, working women, soc-fem theory. Available from: Solidarity, a Socialist Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage).

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

ATTENTION ALL PRISONERS!!
Sexy, rude, hotshit rag looking for stories of your TRUE fucking experiences, in and out of jail, for anonymous publication. You'll get a copy of any book using your letter. Any language you send will be used (including your four-letter words)! Send your hot little stories to: Boyd McDonald, Box 977, Radio City Station, New York City 10101.

Books for prisoners! Left Bank Books can send books free to inmates everywhere (provided an institution allows them in). We also offer special-order books "at cost" (usually 35-40% off). Donations of books and bucks appreciated! Prisoners, and others interested, write: Books for Prisoners, Box A, 92 Pike St., Seattle WA 98101

Stocky Build, 42. I like to camp, hike, fish, swim, listen to classical music. I will answer any letters I receive. Pat DORAN, #17087, Box 7000, Carson City, NV 89702

26 yr old gay male serving an indeterminate sentence not to exceed 6 years seeks correspondence, warmth and fun through the mail. All letters answered. Thank you GCN. George D. JOHNSON #15761-A, Box 14-Unit 8, Boise, ID 83707

5'9", 165 lbs, reddish brn hr, brn eyes, muscular bld. 32 inch waist. Hobbies: stamp coll., jogging, yoga, wrting, poems and making people happy. To all my penpal friends, I'm sorry I have not wrote to you as I was transferred and all my addresses were lost. Please write to me. Also any new penpals are welcome to write. Thank You GCN. Richard L. THORNBERRY #071947-P-3-S-2, Box 747, Starke, FLA 32091

Musicians will you share a little time and knowledge with a serious minded guitarist? Into all types of music esp folk class/soft ballads. I've been playing many years hope some day to make a living at it if I can obtain an understanding of music. I'm locked down all day and have no access to libraries or music rooms. Please help? Thank you. Mr. P.L. Schmidt, #28939, Box 900, 28-309, Jefferson City, MO 65102

Seeking someone to write, possible relationship. I am sincere, emotional and very sensitive. 33, brn hr and eyes, 140 lbs, 5'7". Will answer all who write. Bruce CARUSO, #148-784, Box 45699, Lucasville, OH 45699

Are you interested in forming a gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun, for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212) 243-8181.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination work — join now. \$20 membership (\$5 limited income) includes Newsletter, NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

Men Who Care—For Each Other
Write for free Brochure
The Loving Brotherhood
Box 556B, Sussex, NJ 07461. (11)

GAY/LESBIAN AND JEWISH?

Am Tikkvah welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar, call (617) 782-8849 or write PO Box 11, Camb, MA 02238.

D.O.B.
Suppt orgnztn for lesbians, 1151 Mass Av, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat. 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weather permitting. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fundraising event. Info & office hrs 661-3633. All women invited to participate.

PUBLICATIONS

Subscribe to BIG MAMA RAG, a monthly feminist newsjournal. \$6 per year, \$10 outside the U.S. FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

GRAB ITT
Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressman John Conyers says we're "Invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

MAY SARTON—BOOK & TAPE
Special Edition—beautiful, bound text of Film World of Light: A Portrait of May Sarton inc Additional Poems & Comments, \$8; 60" cassette. Tape \$7, only available Sarton recording; set \$14. Order now for Xmas gifts. Post \$1. Ishaar Box 51, Patterson, NY 12563.

Free lesbian catalogue of books, send two 15¢ stamps. Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the month. 7pm at OCBC, 1151 Mass Av, Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

GUARDIAN: Independent radical news-weekly. Covers Gay, women and minority struggles, and International progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contocook, NH 03229. (15)

PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave., Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N. 32nd St., Phoenix, AZ 85008. (41-10x)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay books are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

Seek correspondence with the outside world. 32 yrs old, involved with education, chef cookery, astrology and all sports. All letters will be answered. James R. HUDSON, #45699, P.O. Box 45699, Lucasville, OH 45699-0001.

Born under the sign of Aquarius. Until I hear from you I shall remain lonely and unheard of. James PORTER, #162480, Box 45699, Lucasville, OH 45699.

My interests are most sports, car racing, football, hunting, hiking and reading. Nature and people and all animals are also my interests. In gay love. Avery LAWSON, #071609, Box 1100 #1564, Avonpark, FL 33825

I need friendship or a relationship — whatever comes first. Will answer all. Claude OSBORNE, #19911, Box 41, Michigan City, IN 46360

I like horses, the beach, cooking, plants, Roller Derby. Would really like to find that one person. I'll be out next Nov. Dennis JONES, #76944, Box 999, SCC, Canon City, CO 81212

Into stamp collecting, drawing, beaches, all sports, movies, concerts, plants. You name it, I love it. A very

Calendar

weekly events

sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

Boston, MA — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End). Info: Richard 247-3043 or Tom 536-3392.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm. DOB office.

Framingham, MA — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. Meets Suns. Info: 376-4323 or 473-3529.

Boston, MA — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Merrymont Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

Boston, MA — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

Boston, MA — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614. Orleans, MA 02653.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Carlton 486-8177 All are invited.

Concord, NH — Concord Area gay Youth, support group for youth 16-22, rap session and social time. Car pools & counseling available. Info: Scott or Joe 224-6931.

Keene, NH — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Klonodykes. Box 261, Gilsum NH 03448

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

Orono, ME — Wilde Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl., Memorial Union, UMO. 7pm.

Northern VT/NH — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Northampton, MA — Open Gay Men's Rap Group sponsored by Pioneer Valley Gay People's Alliance. 7:30pm. People's Institute, 38 Gothic St. Info: (413) 584-7903.

Nashua, NH — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807.

Cambridge, MA — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sat. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampshire County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

Cambridge, MA — Lesbians with children Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

New London, CT — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

friday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME INFO: 426-4469, THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helpline 751-3322 (eves).

Cambridge, MA — Amazon Lesbians Al-Anon. Mt. Auburn Hosp. (Living room, Clark Bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the last Friday only.

Boston, MA — Watchline, an action organization for gays and lesbians monitoring anti-gay/lesbian violence. Report incidents to Watchline (Mon.-Fri., 7-10pm): (617) 262-5250

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General Info #s: John 275-1336; Linde 734-4066; John 864-0823. Volleyball: Jay 282-4896.

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.



thursday

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

Somerville, MA — TV/TS Peer Support Group. Gender Clinic. Info: Martha 866-8280.

Northampton, MA — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

Nashua, NH — Greater Nashua Area of New Hampshire Lambda. See above Wednesdays/Nashua NH.

Cambridge, MA — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

paper to our subscribers. 167 Tremont St. (5th) Come anytime after 6. Refreshments. Call 426-4469 from nearby phone outside if door locked. Thanks.

Boston, MA — As a result of two public forums on AIDS (Acquired Immunity Deficiency Syndrome) an Action Committee will begin to meet tonight at 7pm to discuss how to educate straight and gay communities about this syndrome. Fenway Community Health Center, 16 Haviland St. (near Auditorium T stop) Info: 267-7573. All interested persons welcome.

Cambridge, MA — Kate Rushin and Victoria Redel will be reading poetry to benefit Second Wave, a magazine of feminist politics and literature, at New Words, 186 Hampshire St. 8pm. \$3-5 donation.

Cambridge, MA — Lesbian and Gay Folkdancing meets at Phillips Brooks House in Harvard Yard at 7:30pm. Beginners especially welcome. Info: 661-7223.

performed by the Mood Swings, a lesbian theater group. Camb. YWCA, 7 Temple St. (Central Sq.) Tonight at 8' and tomorrow Sun. at 3pm. \$3. Info: 491-6050.

Boston, MA — Holiday party for lesbian lawyers and legal workers. Bring food or drink to share. 8pm. Cell Katherine Triantafillou 723-6327 for more info.

Portland, ME — "Photography by John Preston," a show of homoerotic images, will open today and continue thru Jan 13. Cycles 59 Center St.

12 sun

Cambridge, MA — "Hand-Me-Downs". See sat above for details.

Boston, MA — Boston Gay Men's Chorus. Winter concert of popular and classical music of the season. Arlington St. Church, corner of Arlington and Boylston Sts. 8pm. Info: Lesbia and Gay Hotline 426-9371.

Cambridge, MA — Holiday Pottery Sale for the Gay Community. DOB office, Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq) Refreshments. 1-6pm. Info: 661-3633.

Boston, MA — "Musically Speaking" celebrates Chanukah thru the music and traditions of the holiday. WMBR, 88.1 FM. 1-3pm.

10 fri

Boston, MA — Gay Community News volunteer night. Come help send out the

11 sat

Cambridge, MA — "Hand-Me-Downs," a play about families and addiction, will be

coming events

Cambridge, MA — New photo images by Susan Fleischmann, Marcia Geier, Eileen Meeks and Terri Sanders. Sats and Suns (except Jan 1) from 1-4pm. Studio Epona, 238-44 Columbia St. Info: 492-7522.

Cambridge, MA — Women's Craft Market. Every Sat from 11-5 and Sun 12-5 thru Dec 19. In the basement of New Words Book Store, 186 Hampshire St. (Inman Sq. near Central Sq. T stop) Pottery, weaving, leather, jewelry, etc.

dec 7 tues

Cambridge, MA — Lesbian SM group. General meeting with discussion of "Anything you always wanted to know about Lesbian Sex . . ." Come ask the panel. 186 Hampshire St. Open to women. No anti's please. 7:30pm. Info: Hather 623-7258.

Boston, MA — Lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hather 623-7258.

Boston, MA — GCN membership meeting. 167 Tremont St. (5th floor). 6:30pm.

The deadline for Calendar items is Monday at noon for the following issue.....